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MYTHOLOGY.

ART. I. *Origine de Tous les Cultes, ou Religion Universelle, &c.*  
*The Origin of all Religious Worship; or the Universal Religion.* By  
Dupuis, a French Citizen. In three volumes 4to, with plates.  
1886 pages. Or twelve vols. 8vo. Paris. 1795.

ANCIENT mythology is a labyrinth in which many a profound scholar and ingenious speculatist has wandered, and been lost. Different theories have been invented, and exhibited to the public with a splendid display of erudition by their inventors, each of whom has flattered himself, that he has possessed the only clew which can guide the inquirer through the intricate mazes of this perplexed science. After all, however, the mysteries of the ancient fables still remain enveloped in clouds, and there is ample scope on this subject for exercising the diligence of research, the ingenuity of conjecture, and the sportiveness of fancy. A writer, who appears to possess all these qualities in a degree which very well fits him for this kind of employment, has had the courage to renew an enterprise, in which former adventurers have been unsuccessful, and offers to the world a new method of explaining mythological history, amply unfolded through three large volumes, and supported by an abundant variety of citations, but after all, perhaps, not less visionary and unsatisfactory than the theories of former mythologists. That our readers may be furnished with some information concerning a work which has excited much attention on the continent, we shall give a brief summary of it's contents.

The first point which the author undertakes to prove is, that the object of worship in the ancient nations was nature. An appeal is made to history, and supported by numerous quotations, to show, that the ancient egyptians, phenicians, chaldeans, syrians, arábians, persians, indians, and other oriental people, attributed divinity to the sun, moon, and stars, and regarded them as the only causes of natural phenomena. It is, however, admitted, that the hebrews regarded the heavens not as gods, but as the work of a divinity, and that Moses (Deut. iv, 15, &c.) put his people upon their guard against the worship rendered to nature by all other nations. According to Mr. D., Hercules

was the sun, and his twelve labours, the sun's course through the signs: fabism, or the worship of the heavenly bodies, which some have limited to the arábians, prevailed through the east, and was the most ancient religion: astrology originated in the notion that the planets and constellations were gods, who regulated the destiny of mortals: the two grand divinities of the egyptians, Osiris and Isis, were the sun and moon; and all their animal worship was relative to the stars, and was chiefly borrowed from the figures by which the constellations were represented on the celestial sphere. Authorities are also adduced to prove, that the same worship prevailed from the highest antiquity in Europe, among the greeks, and among all the celtic nations, and was the foundation of all the ancient religions of the west. The historical investigation is still farther pursued through Africa and America; and the worship of the sun and stars is found among the ethiopians, the troglodites, the hottentots, the peruvians, and the savage american indians.

Vestiges of the worship of nature our author finds imprinted on innumerable monuments of antiquity. In the first simple state of society, he conceives, nature was worshipped without temples, images, or altars; but afterwards, when men associated with the idea of nature that of man, they gave it a visible representation under images in the form of man, and erected edifices and monuments in honour of their divinities. The pyramids and obelisks of Egypt he finds to have been raised in honour of the sun. Representations of the sun's course in the heavens, and other celestial phenomena, he meets with in various remains of ancient religions: he even apprehends, that they are to be traced in the accounts of the jewish tabernacle and temple. In short, the author discovers the worship of nature or it's parts, and especially of the sun and other heavenly bodies, in ancient rites and festivals, in the songs and fables of poets, in mysteries, in images, statues, medals, talismans, and calendars.

The notion, that ancient idolatry consisted in the worship of deified men, this writer wholly explodes. His opinion is, that the egyptian priests formed their gods, and composed the sacred emblems of their religion, upon the celestial sphere; and that the fables of the adventures of the gods were only fictions grounded upon the phenomena of the heavens, upon the signs of the zodiac, and other artificial arrangements of the heavenly bodies in constellations; upon light and darkness; upon the phases of the moon; in fine, upon nature in general, and it's operations.

Mr. D. goes on to explain the manner in which he conceives the original allegories, in which nature herself and her agents were personified, came to be misapprehended. The signs and constellations of the celestial sphere having been invented, and made the basis of the allegorical worship of nature, about 2500 years before the christian era, the precession of the equinox must, in a certain course of years, have made such a change in the points of intersection of the equator and ecliptic, that the bull would no longer open the spring, but the ram; and, at the summer solstice, cancer would take the place of the lion. The seasons being thus changed with respect to the signs of the zodiac, the supposed celestial causes of terrestrial effects would no longer be the same; and the images or symbols of those causes, and the fictions formed upon them, would no longer agree with their objects: hence the sacred enigmas would become unintelligible, and the religious  
tables



fables and institutions, formed upon the order of the heavens, would present nothing but a shapeless mass without any correspondent archetype. Under this confused appearance would the religion of Egypt be presented to the greeks, who appear to have borrowed it, in an ignorant age, without informing themselves of it's nature and design, and to have continued it themselves, and transmitted it to the romans, in a state of inextricable confusion.

Our author's next object is to explain the manner in which the abstract notion of an active and passive cause of nature may be supposed to have arisen, and to ascertain the early existence of this notion from historical documents. From the contemplation of the heavens as permanent, and as acting upon the earth to produce numerous changes, he conceives to have arisen the idea of two concurring causes, one active, the other passive; and he finds this distinction allegorically expressed by the image of an hermaphrodite, and by other gross symbols hitherto misunderstood: he also finds it frequently made the subject of fable and song. As life manifests itself by motion, the sources of life would appear to be placed in those luminous bodies which are the fountains of light and heat, and, above all, in the heavens where they circulate: thus Uranus, and the sun and moon under various appellations, became objects of worship as active principles. The passive cause, which includes whatever exists below the sphere of the moon, is the receptacle of forms, through the agency of the active principle: it comprehends, in ancient mythology, a numerous train of divinities. From the notion of the influence of the heavenly bodies upon the elements, that is, of the active upon the passive principle, is conceived to have arisen the worship paid to the stars and their symbols, performed in order to procure fertility and other blessings: religion honoured, as gods, the stars, which the husbandman, or shepherd, observed as signs, or invoked as causes of effects produced upon the earth, in the air, and in the water.

In reviewing the fables of antiquity, this writer finds many of them intended to represent the natural contest between light and darkness in the changes of the seasons: upon this principle he explains the persian and manichean system of two opposite powers in nature, the evil and the good. In fine, he maintains, that all ancient mythology is the history, not of men, but of nature, and it's causes and operations, written in an allegorical style; that the ancients considered the universe as animated by a soul, or universal principle of life, which, by an eternal motion from the circumference to the centre, produced perpetual changes in every part, overcoming the inactivity of matter, and, in unceasing revolutions, organizing, altering, and destroying bodies; and that these grand and beautiful operations were made the subjects of poetical fiction, statuary, and painting. This idea of the soul of the world he conceives to have been the grand foundation of ancient worship: for he justly observes, that it would be absurd to address offerings and prayers to a being without life and intelligence, to bodies which are nothing but dead matter, the necessary action of which cannot be modified or changed: wherever we find worship we must suppose an intelligent divinity, who is sensible of the homage of his worshippers. Conceiving that the human mind, in contemplating nature, has passed through three stages; the visible world; the visible world animated by intelligence; and the intelligences separated from the visible world,

and existing by themselves; the author refers to the second stage all the ancient fables, and understands them to be a symbolical description of nature with it's living powers, employed in the eternal world of production and dissolution.

In further support of this system, Mr. D. examines distinctly and at large the principal fables of antiquity, to prove that they are founded on natural phenomena. The twelve labours of Mercurus, celebrated in song, are compared with the ancient calendar, and found exactly to correspond with the twelve months of the annual revolution of the sun. The fable of the egyptian god Osiris is asserted to agree with the sun, as the visible cause of terrestrial production and growth, and to answer to the stages of his motion through the zodiac. The same is maintained with respect to the fables of Theseus, and Bacchus, and the argonautic expedition. With respect to Bacchus, the *Dionysiaca* of Nonnus is analysed; and, on the argonauts, three poems, that attributed to Orpheus, that of Apollonius Rhodius, and that of Valerius Flaccus are separately examined, and in the result it is concluded, that the story is an astronomical romance; the dragon, the bull, the ram with the golden fleece, the ship, the hero, and most of his companions, being astronomical beings, related to a grand epoch in the sun's course, celebrated in all nations, his return to the equator at the vernal equinox.

Several different names given to the sun by different nations, and in allusion to the different stages of his annual progress through the signs, as Ammon, Apis, Omphis, Mithras, Adonis, Apollo, Atys, Orus, Esculapius, Serapis, Pluto, Harpocrates, &c., are next examined; and the author throughout attempts to establish an analogy between the characters and adjuncts of these divinities, and the sun in his successive relations to the animals by which the constellations in the heavens are represented.

A distinct book of this work is devoted to an inquiry into the nature and history of idolatry, or the worship of animals, plants, images, and statues. It is here observed, that every idol is a representation of some existing or imaginary deity, and that in every age and country men have worshipped, not the idol, but the divinity whom it represented. Emblems and symbols became exterior objects of worship: of these some were taken from the signs of the heavens; others from various physical or moral analogies. Plants and stones became objects of worship, because they were capable of symbolically representing certain characters and properties of different divinities. Images produce their effect by means of the principle of association: thus the golden calf of the jews would bring to their recollection the Apis of the egyptians; and this idol, to the mind of an egyptian, would recal the image of the bull in the zodiac, with which would be united the idea of the sun in the spring, the principal agent in vegetation. The theory of talismans was founded upon the same principle: it was conceived, that the divinity sanctified the image by which he was represented, and gave it a divine virtue: an idea easily established, as the notion of an universal soul, diffused through all parts of nature, favoured the illusion. Hence also theurgy and magic.—The monstrous statues in India and Egypt, &c., are assemblages of many divine characters, like words in a sentence; they are monsters only to those who cannot read them.



A very elaborate research is next made into the ancient mysteries, to discover their rise; to relate their ceremonies of initiation, sacerdotal functions, and the like; and to determine their object and use. These institutions the author considers as founded in imposture, but intended for the support of social order. This curious part of the work concludes with an examination of the mysteries in relation to physics, and ancient astronomy.

Having now given our readers a sufficient insight into this work, to enable them to perceive it's design and spirit, we shall excuse ourselves from following the author into the application which he makes of his theory to the christian religion; in which he endeavours to establish the extravagant opinions lately also advanced by Mr. Volney, that christianity is nothing more, in fact, than a branch from the persian sect of Zoroaster, who worshipped the sun; that the Scripture narrative of the fall and restoration of man are allegorical fictions, denoting nothing more, than that the sun restores the empire of day, instead of the darkness which the serpent (*Scorpio*) had during winter spread over the earth; that no such person as Jesus Christ ever lived, but that the story of his birth, death, and resurrection, is a legendary tale, to be ranked with the ancient fables of Osiris, Bacchus, and Mithras, who never existed: a strange and wild supposition, which barely to mention must be to refute, in the judgment of any man, who does not look at the whole history of christianity through the annihilating medium of scepticism. To suppose, that the christian sect rose into existence without a founder, and that the whole story of it's rise and progress is a fiction, seems a glaring contradiction of the self-evident axiom, *Ex nihilo nihil fit*.

We have only to inform our readers farther concerning this learned, but extensive work, that the reader will find, in the third volume, an examination of the Apocalypse, in which the author applies his system to the elucidation of that obscure book; and a curious memoir on the signs of the zodiac and other constellations, intended to ascertain, from the precession of the equinox, the time and place in which these figures were first invented.

E. D.

## TRAVELS. HISTORY.

ART. II. *Letters written during a short Residence in Sweden, Norway, and Denmark.* By Mary Wollstonecraft. 8vo. 266 pages. Price 4s. in boards. Johnson. 1796.

A VIGOROUS and cultivated intellect easily accommodates itself to new occupations. The notion, that individual genius can only excel in one thing, is a vulgar error. A mind endued by nature with strong powers and quick sensibility, and by culture furnished in an uncommon degree with habits of attention and reflection, wherever it is placed, will find itself employments, and whatever it undertakes, will execute it well. After the repeated proofs, which the ingenious and justly admired writer of these letters has given the public, that her talents are far above the ordinary level, it will not be thought surprising, that she should excel in different kinds of writing; that the qualifications, which

have enabled her to instruct young people by moral lessons and tales, and to furnish the philosopher with original and important speculations, should also empower her to entertain and interest the public, in a manner peculiarly her own, by writing a book of travels.

We have no hesitation in assuring our readers, that Mrs. W. has done this in the present volume. Her active mind has, throughout her tour, been awake to every object and occurrence. She has been at no loss to find in every new situation something interesting to describe, or some occasion for just reflection. The letters are evidently not the effect of elaborate study: but from a mind so well stored, and exercised, as this writer's, the easy unsolicited effusions of the moment, in a work of this kind, are preferable to artificial arrangements. 'In order to avoid becoming stiff and affected, I determined,' says Mrs. W., 'to let my remarks and reflections flow unrestrained, as I perceived that I could not give a just description of what I saw, but by relating the effect different objects had produced on my mind and feelings, whilst the impression was still fresh.' Her plan, as stated by herself, was 'simply to endeavour to give a just view of the present state of the countries she has passed through, as far as she could obtain information during so short a residence; avoiding those details, which, without being very useful to travellers who follow the same route, appear very insipid to those who only accompany you in their chair.'

The descriptions of nature in these letters are rather bold sketches, than finished paintings: and for this the writer assigns a good reason: p. 43: 'Only the grand features of a country admit of description. There is an individuality in every prospect, which remains in the memory as forcibly depicted as the particular features that have arrested our attention; yet we cannot find words to discriminate that individuality so as to enable a stranger to say, this is the face, that the view. We may amuse by setting the imagination to work; but we cannot store the memory with a fact.' Some of the grand outlines by which our female traveller sets her reader's imagination at work, are, however, highly picturesque: for example, p. 49.

'Approaching the frontiers [of Sweden], consequently the sea, nature resumed an aspect ruder and ruder, or rather seemed the bones of the world waiting to be clothed with every thing necessary to give life and beauty. Still it was sublime.

'The clouds caught their hue of the rocks that menaced them. The sun appeared afraid to shine, the birds ceased to sing, and the flowers to bloom; but the eagle fixed his nest high amongst the rocks, and the vulture hovered over this abode of desolation. The farm houses, in which only poverty resided, were formed of logs scarcely keeping off the cold and drifting snow; out of them the inhabitants seldom peeped, and the sports or prattling of children was neither seen nor heard. The current of life seemed congealed at the source: all were not frozen; for it was summer, you remember; but every thing appeared so dull, that I waited to see ice, in order to reconcile me to the absence of gaiety.

'The



' The day before, my attention had frequently been attracted by the wild beauties of the country we passed through.

' The rocks which tossed their fantastic heads so high were often covered with pines and firs, varied in the most picturesque manner. Little woods filled up the recesses, when forests did not darken the scene; and vallies and glens, cleared of the trees, displayed a dazzling verdure which contrasted with the gloom of the shading pines. The eye stole into many a covert where tranquillity seemed to have taken up her abode, and the number of little lakes that continually presented themselves added to the peaceful composure of the scenery. The little cultivation which appeared did not break the enchantment, nor did castles rear their turrets aloft to crush the cottages, and prove that man is more savage than the natives of the woods.'

The following night-piece is charming: p. 60.

' The evening was fine, as is usual at this season; and the refreshing odour of the pine woods became more perceptible; for it was nine o'clock when we left Frederichshall. At the ferry we were detained by a dispute relative to our Swedish passport, which we did not think of getting countersigned in Norway. Midnight was coming on; yet it might with such propriety have been termed the noon of night, that had Young ever travelled towards the north, I should not have wondered at his becoming enamoured of the moon. But it is not the queen of night alone who reigns here in all her splendor, though the sun, loitering just below the horizon, decks her with a golden tinge from his car, illuminating the cliffs that hide him; the heavens also, of a clear softened blue, throw her forward, and the evening star appears a lesser moon to the naked eye. The huge shadows of the rocks, fringed with furs, concentrating the views, without darkening them, excited that tender melancholy which, sublimating the imagination, exalts, rather than depresses the mind.

' My companions fell asleep:—fortunately they did not snore; and I contemplated, fearless of idle questions, a night such as I had never before seen or felt to charm the senses, and calm the heart. The very air was balmy, as it freshened into morn, producing the most voluptuous sensations. A vague pleasurable sentiment absorbed me, as I opened my bosom to the embraces of nature; and my soul rose to its author, with the chirping of the solitary birds, which began to feel, rather than see, advancing day. I had leisure to mark its progress. The grey morn, streaked with silvery rays, ushered in the orient beams,—how beautifully varying into purple!—yet, I was sorry to lose the soft watery clouds which preceded them, exciting a kind of expectation that made me almost afraid to breathe, lest I should break the charm. I saw the sun—and sighed.'

We add a description of the forests near Fredericstadt. p. 173.

' Admiring, as I do, these noble forests, which seem to bid defiance to time, I looked with pain on the ridge of rocks that stretched far beyond my eye, formerly crowned with the most beautiful verdure,

‘ I have often mentioned the grandeur, but I feel myself unequal to the task of conveying an idea of the beauty and elegance of the scene when the spiral tops of the pines are loaded with ripening seed, and the sun gives a glow to their light green tinge, which is changing into purple, one tree more or less advanced, contrasting with another. The profusion with which nature has decked them with pendant honours, prevents all surprise at seeing, in every crevice, some sapling struggling for existence. Vast masses of stone are thus encircled; and roots, torn up by the storms, become a shelter for a young generation. The pine and fir woods, left entirely to nature, display an endless variety; and the paths in the wood are not entangled with fallen leaves, which are only interesting whilst they are fluttering between life and death. The grey cobweb-like appearance of the aged pines is a much finer image of decay; the fibres whitening as they lose their moisture, imprisoned life seems to be stealing away. I cannot tell why—but death, under every form, appears to me like something getting free—to expand in I know not what element; nay I feel that this conscious being must be as unfettered, have the wings of thought, before it can be happy.

‘ Reaching the cascade, or rather cataract, the roaring of which had a long time announced its vicinity, my soul was hurried by the falls into a new train of reflections. The impetuous dashing of the rebounding torrent from the dark cavities which mocked the exploring eye, produced an equal activity in my mind: my thoughts darted from earth to heaven, and I asked myself why I was chained to life and its misery? still the tumultuous emotions this sublime object excited, were pleasurable; and, viewing it, my soul rose, with renewed dignity, above its cares—grasping at immortality—it seemed as impossible to stop the current of my thoughts, as of the always varying, still the same, torrent before me—I stretched out my hand to eternity, bounding over the dark speck of life to come.’

Mrs. W., in the following passage, gives the reader a pleasing idea of the condition of the norwegian peasantry, even under an absolute monarch. P. 74.

‘ Though the king of Denmark be an absolute monarch, yet the norwegians appear to enjoy all the blessings of freedom. Norway may be termed a sister kingdom; but the people have no viceroy to lord it over them, and fatten his dependants with the fruit of their labour.

‘ There are only two counts in the whole country, who have estates, and exact some feudal observances from their tenantry. All the rest of the country is divided into small farms, which belong to the cultivator. It is true, some few, appertaining to the church, are let; but always on a lease for life, generally renewed in favour of the eldest son, who has this advantage, as well as a right to a double portion of the property. But the value of the farm is estimated: and after his portion is assigned to him, he must be answerable for the residue to the remaining part of the family.

‘ Every



‘ Every farmer, for ten years, is obliged to attend annually about twelve days, to learn the military exercise; but it is always at a small distance from his dwelling, and does not lead him into any new habits of life.

‘ There are about six thousand regulars also, garrisoned at Christiania and Fredericshall, which are equally reserved, with the militia, for the defence of their own country. So that when the prince royal passed into Sweden, in 1788, he was obliged to request, not command, them to accompany him on this expedition.

‘ These corps are mostly composed of the sons of the cottagers, who being labourers on the farms, are allowed a few acres to cultivate for themselves. These men voluntarily enlist; but it is only for a limited period, (six years) at the expiration of which they have the liberty of retiring. The pay is only two-pence a day, and bread; still, considering the cheapness of the country, it is more than six-pence in England.

‘ The distribution of landed property into small farms, produces a degree of equality which I have seldom seen elsewhere; and the rich being all merchants, who are obliged to divide their personal fortune amongst their children, the boys always receiving twice as much as the girls, property has not a chance of accumulating till overgrown wealth destroys the balance of liberty.

‘ You will be surprised to hear me talk of liberty; yet the norwegians appear to me to be the most free community I have ever observed.

‘ The mayor of each town or district, and the judges in the country, exercise an authority almost patriarchal. They can do much good, but little harm, as every individual can appeal from their judgment: and as they may always be forced to give a reason for their conduct, it is generally regulated by prudence. “They have not time to learn to be tyrants,” said a gentleman to me, with whom I discussed the subject.

‘ The farmers not fearing to be turned out of their farms, should they displease a man in power, and having no vote to be commanded at an election for a mock representative, are a manly race; for not being obliged to submit to any debasing tenure, in order to live, or advance themselves in the world, they act with an independent spirit. I never yet have heard of any thing like domineering, or oppression, excepting such as has arisen from natural causes. The freedom the people enjoy may, perhaps, render them a little litigious, and subject them to the impositions of cunning practitioners of the law; but the authority of office is bounded, and the emoluments of it do not destroy its utility.

‘ Last year a man, who had abused his power, was cashiered, on the representation of the people to the bailiff of the district.

‘ There are four in Norway, who might with propriety be termed sheriffs; and, from their sentence, an appeal, by either party, may be made to Copenhagen.

‘ Near most of the towns are commons, on which the cows of all the inhabitants, indiscriminately, are allowed to graze. The poor, to whom a cow is necessary, are almost supported by it.  
Besides,

Besides, to render living more easy, they all go out to fish in their own boats ; and fish is their principal food.

‘ The lower class of people in the towns are in general sailors ; and the industrious have usually little ventures of their own that serve to render the winter comfortable.’

Further particulars respecting the state of manners in Norway, may deserve the attention of the english reader. P. 112.

‘ The farmers are hospitable, as well as independent. Offering once to pay for some coffee I drank when taking shelter from the rain, I was asked, rather angrily, if a little coffee was worth paying for. They smoke, and drink drams ; but not so much as formerly. Drunkenness, often the attendant disgrace of hospitality, will here, as well as every where else, give place to gallantry and refinement of manners ; but the change will not be suddenly produced.

‘ The people of every class are constant in their attendance at church ; they are very fond of dancing : and the sunday evenings in Norway, as in catholic countries, are spent in exercises which exhilarate the spirits, without vitiating the heart. The rest of labour ought to be gay ; and the gladness I have felt in France on a sunday, or decadi, which I caught from the faces around me, was a sentiment more truly religious than all the stupid stillness which the streets of London ever inspired where the sabbath is so decorously observed. I recollect, in the country parts of England, the churchwardens used to go out, during the service, to see if they could catch any luckless wight playing at bowls or skittles ; yet what could be more harmless ? It would even, I think, be a great advantage to the english, if feats of activity, I do not include boxing matches, were encouraged on a sunday, as it might stop the progress of methodism, and of that fanatical spirit which appears to be gaining ground. I was surprised when I visited Yorkshire, in my way to Sweden, to find that sullen narrowness of thinking had made such a progress since I was an inhabitant of the country. I could hardly have supposed, that sixteen or seventeen years could have produced such an alteration for the worse in the morals of a place ; yes, I say morals ; for observance of forms, and avoiding of practices, indifferent in themselves, often supplies the place of that regular attention to duties which are so natural, that they seldom are vauntingly exercised, though they are worth all the precepts of the law and the prophets. Besides, many of these deluded people, with the best meaning, actually lose their reason, and become miserable, the dread of damnation throwing them into a state which merits the term : and still more, in running after their preachers, expecting to promote their salvation, they disregard their welfare in this world, and neglect the interest and comfort of their families : so that in proportion as they attain a reputation for piety, they become idle.

‘ Aristocracy and fanaticism seem equally to be gaining ground in England, particularly in the place I have mentioned : I saw very little of either in Norway. The people are regular in their attendance



attendance on public worship ; but religion does not interfere with their employments.'

Describing the manners of Copenhagen, Mrs. W. introduces some interesting remarks on the character and fate of the late unfortunate queen Matilda. p. 201.

' Considering Copenhagen as the capital of Denmark and Norway, I was surprised not to see so much industry or taste as in Christiania. Indeed from every thing I have had an opportunity of observing, the danes are the people who have made the fewest sacrifices to the graces.

' The men of business are domestic tyrants, coldly immersed in their own affairs, and so ignorant of the state of other countries, that they dogmatically assert that Denmark is the happiest country in the world ; the prince royal the best of all possible princes ; and count Bernstorff the wisest of ministers.

' As for the women, they are simply notable housewives ; without accomplishments, or any of the charms that adorn more advanced social life. This total ignorance may enable them to save something in their kitchens ; but it is far from rendering them better parents. On the contrary, the children are spoilt ; as they usually are, when left to the care of weak, indulgent mothers, who having no principle of action to regulate their feelings, become the slaves of infants, enfeebling both body and mind by false tenderness.

' I am perhaps a little prejudiced, as I write from the impression of the moment ; for I have been tormented to-day by the presence of unruly children, and made angry by some invectives thrown out against the maternal character of the unfortunate Matilda. She was censured, with the most cruel insinuation, for her management of her son ; though, from what I could gather, she gave proofs of good sense, as well as tenderness in her attention to him. She used to bathe him herself every morning ; insisted on his being loosely clad ; and would not permit his attendants to injure his digestion, by humouring his appetite. She was equally careful to prevent his acquiring haughty airs, and playing the tyrant in leading-strings. The queen dowager would not permit her to suckle him ; but the next child being a daughter, and not the heir apparent of the crown, less opposition was made to her discharging the duty of a mother.

' Poor Matilda ! thou hast haunted me ever since my arrival ; and the view I have had of the manners of the country, exciting my sympathy, has increased my respect for thy memory !

' I am now fully convinced that she was the victim of the party she displaced, who would have overlooked, or encouraged, her attachment, had her lover not, aiming at being useful, attempted to overturn some established abuses before the people, ripe for the change, had sufficient spirit to support him when struggling in their behalf. Such indeed was the asperity sharpened against her, that I have heard her, even after so many years have elapsed, charged with licentiousness, not only for endeavouring to render the public amusements more elegant, but for her very charities, because she erected, amongst other institutions, an hospital to receive

ceive foundlings. Disgusted with many customs which pass for virtues, though they are nothing more than observances of forms, often at the expence of truth, she probably ran into an error common to innovators, in wishing to do immediately what can only be done by time.

‘Many very cogent reasons have been urged by her friends to prove, that her affection for Struensee was never carried to the length alledged against her, by those who feared her influence. Be that as it may, she certainly was not a woman of gallantry; and if she had an attachment for him, it did not disgrace her heart or understanding, the king being a notorious debauchee, and an idiot into the bargain. As the king’s conduct had always been directed by some favourite, they also endeavoured to govern him, from a principle of self-preservation, as well as a laudable ambition; but, not aware of the prejudices they had to encounter, the system they adopted displayed more benevolence of heart than soundness of judgment. As to the charge, still believed, of their giving the king drugs to injure his faculties, it is too absurd to be refuted. Their oppressors had better have accused them of dabbling in the black art; for the potent spell still keeps his wits in bondage.’

On the debasing influence of commerce upon the human mind our philosophical traveller makes some poignant, but perhaps too just remarks, in the account of Hamburgh, with which she closes her tour: but for these, with many other ingenious and important reflections, we must refer our readers to the volume itself.

We are sorry to add, that these letters, while they afford many proofs, that the writer is not more distinguished by strength of understanding than by delicacy of sensibility, also discover, that her feeling heart has suffered deeply from some recent affliction. Returning to Tonsberg, she writes thus: P. 141.

‘I rose early to pursue my journey to Tonsberg. The country still wore a face of joy—and my soul was alive to its charms. Leaving the most lofty, and romantic of the cliffs behind us, we were almost continually descending to Tonsberg, through elysian scenes; for not only the sea, but mountains, rivers, lakes, and groves, gave an almost endless variety to the prospect. The cottagers were still leading home the hay; and the cottages, on this road, looked very comfortable. Peace and plenty—I mean not abundance, seemed to reign around—still I grew sad as I drew near my old abode. I was sorry to see the sun so high; it was broad noon. Tonsberg was something like a home—yet I was to enter without lighting-up pleasure in any eye—I dreaded the solitariness of my apartment, and wished for night to hide the starting tears, or to shed them on my pillow, and close my eyes on a world where I was destined to wander alone. Why has nature so many charms for me—calling forth and cherishing refined sentiments, only to wound the breast that fosters them? How illusive, perhaps the most so, are the plans of happiness founded on virtue and principle; what inlets of misery do they not open in a half civilized society? The satisfaction arising from conscious rectitude, will not calm an injured heart, when tenderness is  
ever



ever finding excuses; and self-applause is a cold solitary feeling, that cannot supply the place of disappointed affection, without throwing a gloom over every prospect, which, banishing pleasure, does not exclude pain. I reasoned and reasoned: but my heart was too full to allow me to remain in the house, and I walked, till I was wearied out, to purchase rest—or rather forgetfulness.

These reflections we consider as the effusion of wounded sensibility, rather than as the dictate of calm philosophy. On another occasion, meeting with a casual disappointment, she says: p. 248.

‘I scarcely know any thing that produces more disagreeable sensations, I mean to speak of the passing cares, the recollection of which afterwards enlivens our enjoyments, than those excited by little disasters of this kind. After a long journey, with our eyes directed to some particular spot, to arrive and find nothing as it should be, is vexatious, and sinks the agitated spirits. But I, who received the cruelest of disappointments, last spring, in returning to my home, term such as these emphatically passing cares. Know you of what materials some hearts are made? I play the child, and weep at the recollection—for the grief is still fresh that stunned as well as wounded me—yet never did drops of anguish like these bedew the cheeks of infantine innocence—and why should they mine, that never were stained by a blush of guilt? Innocent and credulous as a child, why have I not the same happy thoughtlessness?’

We are certain that no reader, who possesses any portion of sensibility, will be able to peruse the preceding passage, without deeply deploring that state of society, in which it is possible that such a mind should be loaded with such distress,—without exclaiming, “*O world, thy slippery turns!*”

We take our leave of this interesting publication, by quoting the author's concluding observation, highly encouraging and consolatory, in the midst of passing evils, to the philanthropic mind. p. 263.

‘The poverty of the poor, in Sweden, renders the civilization very partial; and slavery has retarded the improvement of every class in Denmark; yet both are advancing; and the gigantic evils of despotism and anarchy have in a great measure vanished before the meliorating manners of Europe. Innumerable evils still remain, it is true, to afflict the humane investigator, and hurry the benevolent reformer into a labyrinth of error, who aims at destroying prejudices quickly which only time can root out, as the public opinion becomes subject to reason.

‘An ardent affection for the human race makes enthusiastic characters eager to produce alteration in laws and governments prematurely. To render them useful and permanent, they must be the growth of each particular soil, and the gradual fruit of the ripening understanding of the nation, matured by time, not forced by an unnatural fermentation. And, to convince me that such a change is gaining ground, with accelerating pace, the view I have had of society, during my northern journey, would have been

been sufficient, had I not previously considered the grand causes which combine to carry mankind forward, and diminish the sum of human misery.'

O. S.

ART. III. *Mémoires sur la Révolution, ou Exposé de ma Conduite dans les Affaires, &c.*—*Memoirs of the Revolution, or an Explanation of my Conduct, in respect to public Affairs and ministerial Functions.* D. G. Garat. Printed at Paris, third Year of the Republic. 8vo. 224 pages. Price 4s. De Boffe.

MR. GARAT, as a man of letters, a minister, and a private citizen, is intitled to consideration and respect. Having survived all the storms that agitated his country during it's struggle for liberty, he now endeavours to point out the secret springs of a revolution, that still continues to astonish the present age, and will afford ample instruction to posterity. He begins by thanking the representative Philip Dumont for denouncing him to the national convention, because he has thus afforded him a fair and honourable opportunity of proving his innocence. The early part of his life was spent, he tells us, in the country, in all the 'raptures of a studious life.' Before the revolution, he had distinguished himself by his literary labours, and during that tempestuous period, he acted successively as a member of the constituent assembly, minister of justice, minister of the home department, and commissioner of public instruction. He was also editor of the *Journal de Paris*; and on the dissolution of the national assembly, he pointed out Condorcet as his successor, 'who, I was very sure,' adds he, 'would eclipse me in point of talents, but I was also certain, that he would support and propagate my principles.'

In the month of april, 1792, he repaired to England in the train of the french embassy; as an *ex-constituent*, he could not occupy any public function, and he refused to receive any recompence whatever, for some services he rendered to his country. Louvet, in his paper called the *Sentinelle*, pointed him out to the citizens of Paris, as a proper person for one of their representatives; but his intentions were defeated by Marat, who proclaimed him to be a *disguised royalist*. After the 10th of august, Mr. G. became desirous of retiring to the country, in order to compose a work on the *social art*, and the *representative system*, as applied to a great state, but he was prevented by the narrowness of his circumstances; he therefore remained in Paris, occupied a department in the *Gazette Nationale*, and acted with that independence, and scrupulous adherence to truth, 'that produces ardent enemies, and calm and cold friends.' At length, on the 9th of october, he was nominated to the place of minister of justice, principally through the influence of Condorcet, Roland, de St. Etienne, and Brissot.

He loudly and feelingly condemned the massacres of the 2d and 3d of september, and laments that so many men should be murdered, merely because they happened to be born in a castle, or had professionally approached an altar. His conduct, on this occasion, exposed him to all the danger of proscription, and rendered his life, even for a single day, uncertain, he therefore provided himself with poison, which he afterwards shared with his friend Condorcet, in the same manner 'as brothers divide their bread;' the latter made use of it, and thus 'restored his republican soul to eternal liberty.'



After the 'trial and punishment of the king,' the debates of the convention ceased to be discussions on principles, and degenerated into personal quarrels. Two formidable parties appeared daily in battle array against each other, and each was provided with it's act of accusation against it's adversary. Mr. G. considers Robespierre as a man of some talents, who procured a multitude of followers by the constant repetition of certain phrases, such as *the rights of man, the sovereignty of the people, &c.* He was a bad logician: suspicions were always with him the best possible proofs: he was however an elegant writer, and he had taken J. Jaques Rousseau for his model in point of style, but not in point of humanity. On being desired by the author to *reflect* on a proposition he had made to him, Robespierre replied, "he had no manner of occasion for reflection, being always governed by the first impression." He, however, acquits him of any intention to annihilate the republic; 'even while covering it with crimes and with blood, he thought he was adding to it's strength, and preparing for it's future prosperity.'

Brissot is described as a man who searched for ideas in books rather than in his own mind; he wrote more than he meditated, while a passion for truth, ardent, but not profound, frequently dragged him into disputes which became personal: 'but in the midst of unremitting activity, and continual poverty, his manners always appeared to me to be pure and simple, and his greatest ambition the liberty and happiness of mankind. This sentiment seemed in him rather a religious than a philosophical principle; although he loved glory, he would have consented to an eternal obscurity, in order to have become the Penn of Europe, that he might have converted the human race into a community of quakers, and rendered Paris a new Philadelphia. And this is the man whom they put to death as an intriguer, a conspirator!'

Marat is termed the '*Medusa's head*' of the mountain. Carrier was accustomed to say, that 'men might be led by a thread: a few months afterwards, he became an advocate for a *permanent guillotine!* Legendre is depicted as possessing a hideous aspect, a savage voice, and inhuman heart.

Although Mr. G. acknowledges, that the greater part of the jacobins in the convention consisted of honest men, and that the girondists often accused them of crimes of which they were incapable, yet he condemns the former for their treatment of the latter on and after the 31st of may. He could never be soothed or terrified into an approbation of their conduct.

At first, the lives of two only, Brissot and Genfonne. were in danger; but as every thing depended on Robespierre, the bloody list was enlarged. Even Chabot objected to the tribunal before which they were to be tried, and acceded to Garat's proposition of impannelling a jury chosen by the departments themselves, that they might thus be enabled to decide on the fate of their representatives. Danton, with the tears streaming down his cheeks, exclaimed, 'I am unable to save them.'

As the last was a still more extraordinary man than Robespierre himself, we shall here endeavour to describe his character, by collecting the scattered and unconnected traits presented by our author, into as narrow a compass as possible.

Danton began his career at the *cordeliers*, a society which he rendered still more celebrated. The plan of a limited monarchy had already

ready been carried into effect, and liberty and a throne were attempted to be united together. All the great offices were already occupied, and Danton, who sighed after an employment suitable to his talents, was the first to conceive the project of converting France into a republic. Circumstances proved favourable, and the sinister conduct of the royal family, and all those attached to it, produced the desired success.

‘ There are two ways of effecting a political change in a state: the one is to alter the opinions of the people, which will operate an alteration in the administrative functions, or at least shake them; the other to overturn the administrative functions, which will produce a change of opinion. The journey along the first of these roads requires time; the second is less a road than a precipice; the latter was most consonant to the audacity, the ardour, and the indolence of Danton’s character.

‘ He began to intermeddle in every thing, that he might alter every thing, and at the time when all the world was anarchical, he, with more extensive views, was a greater anarchist than his contemporaries.

‘ He never disputed petty successes with any one; this is the reason why every body assisted him in achieving great ones. He became the centre of operations; all were ready to obey his orders: in short, if it be lawful to make use of the expression, he was a *lord* among the *sans-culottes* [*un grand-seigneur de la sans-culotterie*]. Both his figure and his voice were terrible; he knew and rejoiced at this, for he was thus enabled to produce more fright and do less harm.

‘ As soon as Mirabeau was thoroughly corrupted, the court turned its eyes towards Danton: it is possible, that he might have received some money; it is certain, however, that if he entered into any contract, nothing was performed on his part, and that he remained faithful to his friends the republicans. After the 20th of June, all the world paid their court at the Thuilleries, the power of which increased daily; Danton arranged the proceedings of the 10th of August; royalty was annihilated, the republic created.

‘ Those days of glory were but too near to the 2d and 3d of September. Danton has been accused of participating in all their horrors. I am ignorant whether he shut his own eyes, and those of justice, when they were murdering: I have been told, that he approved as a minister what he assuredly detested as a man: this however I know, that while the men of blood, with whom he found himself associated, in consequence of the victory in favour of liberty, exterminated their victims, the greater part of whom were innocent, Danton, concealing his pity under the howlings of indignation, saved as many wretches as possible from their horrible destiny, and that his humanity at this epoch was considered as a crime against the revolution, in the acts of accusation that conducted him to the scaffold.

‘ Introduced nearly at the same time into the administration of the convention, he was too intimately acquainted with the history of the revolution, and of mankind, not to know, that his continuance as minister of justice would prove his ruin; he accordingly resigned a situation which put him in the power of his enemies, and contented himself with being a legislator charged with constituting a nation of twenty-five millions of men into a republic.

‘ Danton had not studied those philosophers, who for the space of nearly a century have perceived the principles of the social art in the nature of man; or had he turned his own meditations towards



towards these great and simple combinations, which the organization of a vast empire requires. But his capacity, which was very extensive, and unburdened with any thing, naturally excluded vague, complicated, and false notions, and selected the great truths founded upon experience. He possessed that instinctive grandeur which constitutes genius, and that silent circumspection which is produced by reason. He never wrote or published any of his discourses: this has occurred to many extraordinary men, who in their passage through life have left sayings and disciples, but no literary works behind them; they doubtless thought that there ought to be a style worthy of themselves, and were conscious that they were not in possession of it. The great models of ancient eloquence were almost as much unknown to him as the principles of modern philosophy; but those celebrated sayings of antiquity produced amidst the tumult of passion, and uttered by a few extraordinary men, which, from age to age, have dwelt upon every ear, were profoundly engraven on his memory, and without his own knowledge had formed the prominent parts of his character. His ardent imagination, and that species of eloquence, which it conferred upon him, so admirably adapted to his figure, his voice, and his stature, fitted him for being a demagogue; his ideas of mankind, impartial, solid, and practical, were suggested by experience alone. He knew but little, and did not pretend to guess at objects; but he saw and examined every thing. In the tribune he pronounced some speeches which will be long remembered: in conversation he was silent; he listened with attention to those who spoke but little, with astonishment when any body talked much. He forced Camille, and allowed Fabre d'Eglantine to speak.

Such was the man who was worshipped, as it were, by his friends, and who ought to have been treated with some degree of respect by his enemies, as he might have been rendered serviceable to the republic. But his enemies, who dreaded him, always considered him as a man dangerous to the state. All the faults of his party were attributed to him, merely because he had not prevented them; they invested him with an enormous power, on purpose to defame him. Marat was considered by them as a madman, Robespierre as a mere oratorical dictator, and because Danton was the only one capable of realizing a grand and ambitious project, they suspected him to be continually occupied with it.

Danton perceived himself perpetually menaced, in consequence of the fears he occasioned, and therefore prepared early for his defence. At the very time when the *right side* of the convention possessed a majority, he loudly demanded a government, shuddering alike at the idea of the evil which his enemies might do to him and his party, or which he and his party might do to his enemies: provided his own safety and that of his friends had been but guaranteed, he would have consented to bury all animosities in oblivion. But as this could not be achieved, he leaped over all the barriers of social morality; he sought an asylum in detestable measures, because they were the only measures in his power; at the head of the insurrection, he provoked all its excesses; he kindled a wild delirium. By him was demanded the

revolutionary tribunal, the revolutionary army, the revolutionary committee, the 40 *sols* a day to the *sectionaries*; he struck on every side with his trident, and the tempest raged around him. He appeared but an instant in the committee of public safety, and the 31st of may and the 2d of june were engendered: he was the author of these; many desired, he alone could have produced them.

\* Scarcely were his enemies dispelled before he divested himself of his power, and occupied himself with the means of saving those, who, unfortunately, were already condemned: they were delivered over to Robespierre and Billaud, for Billaud and Robespierre had seized upon the government when there were no longer any battles to be fought, and only scaffolds to be erected.

\* Examine the conduct of Danton in the convention after this, and it will be perceived, that he followed an oblique course, in which he hoped not only to find his own safety, but that of his enemies, over whom he had gained a triumph that gave him more anguish than joy. He uttered cries that made the sanctuary of the laws resound with vengeance, and yet he insinuated measures by means of which this very vengeance would have been averted: his *demagogical* transports and fury were mere hypocrisy; the necessity and the love of order, of justice, and of humanity were the real sentiments of his heart: he affected to be barbarous, that he might retain his popularity, and he wished to preserve his popularity in order to reindulge a respect for blood and the laws amongst the people.

\* When the fate of the twenty-two deputies appeared inevitable, Danton seemed as if he heard his own sentence in their's. He retired to *Arcis-sur-Aube*, where the view of nature could not calm his mind in any other manner than by filling it with generous and magnanimous resolutions: on his return, he brought back in his heart that conspiracy, which he had really formed during his retreat. All his friends embarked in it. The plan and the aim were both evident. The design was to restore the reign of the laws and of justice in behalf of all, and that of clemency in favour even of enemies; to recall into the bosom of the convention those members who had been driven away, at the same time according and demanding of them an amnesty; to submit to the representatives of France, to France herself, and to all Europe, the constitution of 1793, drawn up by five or six young men in the space of as many days, although it ought to have been a masterpiece of human genius, since it was to be the first model of a democracy of twenty-five millions of men; to make an offer of peace to the powers of Europe, at the same time that our armies continued to conquer them; to raise commerce and industry out of their ruins by means of an unlimited liberty; to reclaim the arts and sciences from their lethargy, by means of magnificent encouragements; to annihilate all the barriers that separate department from department; to put an end to that inquisition which searches in pocket-books, and civic cards, for the proofs of civism, which can only be real in men enfranchised from every species of inquisition; and to consider the safety of the republic to be connected



alone with good laws, a good government, our armies, and their victories.

The means adopted for the execution of this plan were, to effect a change in the public opinion by means of news-papers, such as that of Camille Desmoulins; to open a communication between the left side, and the remainder of the right side of the convention, in order to put an end to that enmity which rendered them both a prey to the despotism of the two committees; to consider Collot, St. Just, and Billaud, as alone devoted to the system of extermination; to endeavour to separate Barrere from them by arousing his humanity, and Robespierre by appealing to his pride and his love of liberty; to add unceasingly to the power of the committee of publick safety, so that ambition having no longer any thing to desire, might turn it's whole bent towards the good of the commonwealth; and if it abused it's power, that becoming more odious by the very extent of it's authority, it might be more easily annihilated. In short, it was intended; either by a sudden or a gradual movement; to procure a total or partial renewal of the two committees; and to act in conformity to the grand, generous, and truly national views, which the conspirators had conceived.

If it be possible to distinguish sincerity from imposture, and magnanimous, from petty and personal motives, it was the sole ambition of Danton, at this period, to repair, by means of immense and durable benefits to the human race, those terrible but fleeting disasters which he had brought upon France; to rise, under a democracy organized with exquisite and profound wisdom, the delirium and disasters of *sans-culotterie*; to make the revolution expire under the pressure of a republican government, sufficiently powerful and sagacious to render the alliance between liberty and order eternal; to ensure happiness to his country, to give peace to Europe, and then to return to *Arcis-sur-Aube*, and grow old in the midst of his children and his farm.

While dying for the cause of humanity, Danton was observed to fix his eyes on that Heaven which he was worthy of contemplating, and whatever may have been his faults, truth will testify two things in his behalf: he overturned the throne, and afterwards expired on a scaffold for endeavouring to stop the effusion of human blood which fell in torrents, under the hands of executioners, and thus stained the foundations of the republic.

The character of Danton is one of the most singular we have ever contemplated; it is of a mixed nature, and partakes of the most opposite qualities. An unconquerable love of liberty, like that which formerly filled the bosom of the younger Cato, and a hatred to the kingly office, equal to what was professed by the elder Brutus, were mingled and debased with a ferocity surpassed only in the persons of a Tiberius, or a Caligula. In his resolution to resign his power and retire from the dictatorship to the plough, he evidently had Sylla as his model; in the forgiveness of his enemies, Cæsar: but in his magnanimous resolution of expiating all his former crimes by a series of exalted virtues, each of which endangered his life, he stands unrivalled by any statesman of ancient or modern times.

The work before us abounds with a variety of curious and novel facts relative to the revolution. Garat professes himself a republican, and he incessantly endeavoured to act as a mediator between the contending parties, after the execution of the king. In respect to that event, although a man averse to the shedding of human blood, he professes himself fully impressed with it's justice, and accordingly asserts the decollation of Lewis XVI to have been 'more legal, necessary, and useful than that of Charles I.' Indeed it is obvious to every one acquainted with the history of the times, that the parties in the convention differed only as to the *policy* of this measure; at a time, when opinions were uttered with impunity, no one member insinuated that the king was innocent; they all spoke, and voted, as if thoroughly convinced of his guilt; and however they may have since affected to consider him as a *martyr*, his own partisans, struck dumb with the charges of hypocrisy and perjury, (the assassination of Pelletier apart), do not seem to have made one serious effort to vindicate his character. o.

## MATHEMATICS.

ART. IV. *Proceedings of the Board of Longitude in regard to the Recovery of the late Dr. Bradley's Observations, with some other Papers relating thereto.* Folio. 22 pages. June 6, 1795.

THIS curious pamphlet has no bookseller's name, not being sold, but disposed of in presents by the Board of Longitude; yet being of a curious and important nature, it is well deserving a place in our review. It consists of a number of minutes of that board, with letters and messages to and from them and other persons, relative to their laudable proceedings in order to recover the valuable Astronomical Observations of the late Dr. Bradley, many years astronomer royal at Flamsteed-house, with the intent to have them published, for the benefit of science and the world in general.

The royal observatory at Greenwich was founded by king Charles the second, in the year 1675, for the express purpose of settling the motions of the heavenly bodies, in order to find out the longitude at sea, and for other useful and astronomical purposes. The observatory has been liberally endowed and furnished with the best instruments; the expenses of all which, beside the annual salaries to the observators, &c., are defrayed out of the public money. The very honourable national office of astronomer royal has been successively occupied by several of the most eminent literary characters, Mr. Flamsteed, Dr. Halley, Dr. Bradley, Mr. Bliss, and Dr. Maskelyne. It might therefore have been expected, that the observations there made should have been published regularly from time to time, both for the better attainment of the particular purpose of the longitude, and for the general improvement of astronomy. But unfortunately no regulation having been made for this end before the order issued by his present majesty, on the petition of the royal society, so lately as the year 1767; and the publication of voluminous tables of figures being attended with considerable expense, and taking up much time, the astronomers royal, more attentive to multiplying their observations,



tions, and deducing consequences from them, than to imparting them to the public, which was not enjoined them as a part of their office, have not, since the time of Mr. Flamsteed, the first astronomer royal, given to the public any considerable part of their observations; excepting those of the present astronomer, which have been all published.

An edition of the greater and more valuable part of Mr. Flamsteed's observations was published in the year 1712, in one volume folio, by the bounty of prince George of Denmark, then lord high admiral of England, and after his death by that of queen Anne; and another edition, containing the whole of Mr. Flamsteed's observations, was published in the year 1725, by Mr. Flamsteed's executors, in three volumes in folio.

The observations of the astronomers, who succeeded Mr. Flamsteed at the royal observatory, having been made with far better instruments than those he used, might have contributed still more than Mr. Flamsteed's to the improvement of astronomy, had they been regularly published soon after they were made. In the year 1742, Dr. Bradley, then Savilian professor of astronomy at Oxford, was appointed astronomer royal; which office he held from that time till his decease in 1762, a space of twenty years. His observations were continued during the whole of this time with extraordinary diligence, and with a skill and exactness greatly superiour to those of any former observers. From these circumstances, as well as from the advantage of his having had the observatory provided with a new set of instruments, made by the best artists, in the year 1750, they are esteemed more valuable than all the observations that had been before made at the royal observatory, and, when published, must make a new era in the science of astronomy; for in fact they may be considered as the commencement of accurate astronomical observations.

These observations however, which it seems consisted of 13 volumes in folio, and two volumes in quarto, after Dr. Bradley's decease, were taken away from the observatory by his executors; who thought fit to consider them as private property, though made with instruments furnished, an observatory built, and by an observer paid at the expense of the public. And though the Board of Longitude and the present astronomer royal have, for the space of 30 years past, been using all means in their power to recover those books, or to bring about their publication, they have never yet been able to accomplish either the one or the other of these objects; and the present pamphlet now under consideration gives a particular and regular account of their exertions, both collectively and individually, for that end. These proceedings show the endeavours of those gentlemen in the most honourable light; and leave the reader to wonder how such laudable exertions can have been so long defeated by any sinister, or otherwise improper motives, in other persons.

At first, it seems, the executors and heirs of Dr. Bradley resisted the applications for the books of his observations, by the endeavour to stipulate a pecuniary consideration for the giving them up. But being driven from this position by a threatened suit at law on the part of the crown, they, influenced by the adverse counsel of some secret

adviser,

adviser, contrived to evade the effects and end of it, by presenting the books to the chancellor of the university of Oxford, who again presented them to that learned body, under the promise of their publishing them for the public good. Thus the same influence and counsel which had so long prevented the restoring the observations to their proper place, or the publishing of them by the proper persons, artfully contrived to place them in the possession and power of others, by whom they have ever since been withheld from the public.

'At the instance of the Board of Longitude,' says Dr. Maskelyne (in his letter to the duke of Portland of Dec. 6, 1794), to the then secretary of state, 'the opinions of his majesty's attorney and solicitor-general, as to the right of the crown to these observations, were taken in 1766 and 1768; and in consequence of these opinions, a suit was instituted in the court of exchequer, on the part of the crown, for the recovery of the observations, against the parties withholding the same.

'When the cause was ready for hearing, Dr. Bradley's representatives, about the year 1776, made a present of the observations to lord North, then chancellor of the university of Oxford, who immediately gave them to the university of Oxford, on the condition of their printing and publishing them. The university soon after put them into the hands of Dr. Hornsby, the Savilian professor of astronomy for that purpose.

'In the year 1791, after a period of 15 years had elapsed, without the observations being published, the Savilian professor of astronomy having declared to several members of the Board of Longitude, at the meetings of the board for some time before, that he could not give them any hopes of his being able to go on with the work; the Board of Longitude took up this matter again, as will appear by reference had to their minutes of June 11th of that year, and made strong representations to the university of Oxford, on the subject of the delay of the publication. The answer returned them was, that the observations remained in the same hands as before, and that they were doing every thing in their power to forward the publication. The Savilian professor did likewise, on the 2d of March 1793, promise the Board of Longitude, that he would finish the first volume in a year's time from that day. But not being ready with it at the time he had fixed, he undertook, in his place at the board, to publish them previous to the meeting of the board of the 6th of December last; and he promised, if he should not be able to publish them by that time, to give up the work: but at this board of the 6th, he declared he had not been able to fulfil his engagement. Upon this declaration the board came to the resolution, a copy of which we have the honour to inclose to your grace, and which is the occasion of our present address.

'We beg leave to submit to your grace's consideration, as chancellor of the university of Oxford, whether after the very long delay that has taken place in preparing the late Dr. Bradley's observations for publication, joined to the reason alleged for it, the ill health of the professor of astronomy, it is not absolutely necessary to remove



remove the work into the hands of some other person, from whose better health more diligence and dispatch may be expected.

‘ We request your grace will be pleased to appoint a time when we may have the honor of waiting upon you in person, to represent the matter farther, and consult your grace about the best means of forwarding this publication \*, long anxiously wished for by the board, we have the honour to represent, by the royal society, of which we have the honor to be members, and by astronomers in general, both at home and abroad.

‘ We have the honor to be, my lord duke, your grace’s most obedient, and most humble servants,

*Feb. 7th, 1795.*

SPENSER,  
JOSEPH BANKS,  
NEVIL MASKELYNE.\*

The business however remains still in the same state; and strange as the motives for such cruel delays must appear, it seems still more extraordinary, that the astronomer royal has never been able to procure even a sight of the sheets as far as they have been printed off, though they are evidently of such material use to him in his official capacity, and though he has made the greatest endeavours to obtain them by every fair means. The following letter is one of the ineffectual modes he employed for that purpose.

‘ *Letter from the Rev. Dr. Maskelyne, astronomer royal, to the vice-chancellor of the university of Oxford.*

*Royal Observatory at Greenwich, Dec. 22, 1791.*

‘ Sir,

‘ From the very respectable office which you hold in the university of Oxford, you are doubtless informed that, about the year 1776, the university received the late Dr. Bradley’s astronomical observations, made at the royal observatory at Greenwich, whilst he was astronomer royal, as a present from lord North, now earl of Guildford, their chancellor, on the condition of their printing and publishing them; and that since that time, a part of them has been printed under the inspection of the Savilian professor of astronomy, though not published.

‘ From my first establishment in this honourable post, to which his majesty was graciously pleased to appoint me twenty-seven years ago, I have always ardently wished to obtain the use of them. They were made with instruments constructed by the best artists, and most of them new ones, provided at the public expence, on the joint request of Dr. Bradley and the visitors of the royal observatory, and are highly interesting to astronomers in general: they are more particularly interesting to myself, as being in the possession of, and in the use of the same instruments with which they were made. I want, and have long wanted them, to compare with my own observations, and to direct my future ones to important points, capable of comparison with them, leading to a more perfect knowledge of the motion of the heavenly bodies, for which the royal observatory was established.

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\* This meeting has never taken place.

\* I am in possession of all the original observations made by my predecessors \* at the royal observatory, except those of Dr. Bradley; the want of which makes a chasm of twenty years in the series from 1676, the date of the foundation of the royal observatory to the present time.

\* For these reasons, sir, I request you will favour me with a fair copy of these observations, as far as they are printed, and indulge me with the sheets in future as they shall be worked off from the press, if it is in your power to dispose of them; if otherwise, to convey my request, in the most respectful manner, to the learned university over which you preside, or the delegates of the press, or whatever body or committee have the disposal of them, to grant me that favour.

\* All my observations, made at the royal observatory from 1765 to the end of the last year, have been printed and published, by order of his majesty, at the public expence, under the direction of the president and council of the royal society; by whom copies have been sent, and will be continued annually, to your Bodleian library, and new observatory, built and endowed by the trustees of the Radcliffe money, and the Savilian professor's library. I request the return of the like favour, in a copy of Dr. Bradley's observations; and from your known liberality and regard to science, I flatter myself you will exert your best endeavours to fulfil my request.

I am, sir, your most obedient servant,

NEVIL MASKELYNE, *Astronomer royal.*

And again,

*To the rev. the vice-chancellor of the university of Oxford.*

\* I received an answer from the vice-chancellor, dated January 27, 1792, that the delegates of the press had that day taken my letter into consideration, and that he was requested by that board to say, that proper directions shall be given for a copy of Dr. Bradley's astronomical observations to be sent to me as soon as the work shall be ready for publication, which they are using every method to expedite.

\* I had flattered myself with the hopes of a more favourable answer than this, which did not come up to the terms of my request; viz. to be favoured with an immediate copy of Dr. Bradley's observations as far as they were printed, and with the sheets in future as they shall be worked off from the press.

NEVIL MASKELYNE.

Thus there appears, after more than thirty years delay, no more prospect of a speedy publication of these valuable observations, than at the first moment!

N. M.

#### MISCELLANEOUS.

ART. V. *Varieties of Literature, from reign Literary Journals and Original MSS. now first published. In Two Volumes. Svo. 1126 pages. Price 15s in boards. Debrett. 1795.*

\* Query, should not those of Dr. Halley be published?

AMONG



AMONG the numerous evils of war may be mentioned, as a subject of serious regret, the obstructions which it places in the way of the free circulation of the productions of mind through the general republic of letters. Not only are the labours of learned industry frequently interrupted, and the sallies of aspiring genius restrained, amidst the turbulence of political contention, and the horrors of military operations; but, even when the plants of science have had sufficient vigour to mature their fruits under an inclement sky, it is often with great difficulty that they are distributed by literary commerce, for the general gratification and benefit of mankind. At such a period, it is a labour of great utility, and therefore entitled to public thanks, to collect, translate, and bring into easy circulation, choice pieces of foreign literature.

This is the task which the editor of the work now before us undertakes. His professed objects are, to give the english reader some knowledge of the state and progress of literature on the continent, and at the same time to furnish him with an agreeable literary collection of a superiour order. The collection is rather popular than scientific; and is modestly offered as an humble parlour-book, which may occasionally occupy the mind without fatiguing it. The reader will not meet with information concerning modern discoveries in natural philosophy, or improvements in the chemical or mechanical arts; but he will find ingenious and free discussions on important subjects of speculation; amusing and instructive descriptions, anecdotes, and reflections; and various works of fancy in the form of tales or dialogues. The editor has, we readily believe, bestowed much time and labour on this compilation; for the collection does not consist of pieces which have been already often served up to the public, or which are of trivial merit. The editor very properly speaks of them as curiosities, imported from all parts of the literary world, to court the reader's attention and solicit his taste. Though the pieces are printed promiscuously, they may all be ranged under the following distinct heads;

1. *Historical and biographical.* Inquiry concerning the modern amazons.—Of the moral character of Lorenzo Ricci, the last general of the Jesuits.—A philosophical review of the defection of the United Netherlands from the Spanish monarchy.—Some particulars concerning Julia of Gonzaga, who flourished in Italy at the beginning of the sixteenth century.—Affecting anecdote of Boissy, a dramatic writer, who perished by want.—Origin and progress of monachism; containing the history of the hermit Antony; by Dr. Zimmermann.—Authentic narrative of the war carried on by the Ottoman port in the year 1785 with the beys of Egypt.—Historical anecdotes of what is termed the devotion to the heart of Jesus; with remarks by Wieland.—The true cause of Colbert's good fortune.—Voyage of Gregory Shelekhof, a russian, from Okhotz on the eastern ocean to the coast of America, in the years 1783—1787, from his own journal.—Anecdote of Catherine of Schwartzburg, affording an admirable example of heroic virtue.—Memoirs of madame Geoffrin.

a woman of extraordinary endowments and merit.—Anecdotes of Casper Scioppius.—Memoirs of the Italian historian Giannone, with his confession of faith.—Letter from cardinal Richelieu to F. Suffren, a jesuit, on the appointment of the latter to be confessor to Lewis XIII.—A scrap concerning the Chinese.

2. *Topographical.* Of the isle of Cerigo, anciently called Cythera.—Letters from a traveller at Berlin.—Extract from a traveller's journal, containing an account of Rosalia's sanctuary in Palermo.—Entertaining particulars concerning Rome, Naples, &c.—Italian method of reckoning hours.—Account of the city of Hieres, and the circumjacent country.—Letters from a french officer in the island of Corsica.—Account of Genoa.—Journey over mount Gotthard.—Of the Esthonian and Russian baths.—Description of Paris.—A succinct account of Herculaneum, Pompeii and Stabia.

3. *Philosophical.* Thoughts on miracles: by Dr. Bahrdt.—Aphorisms on superstition.—Rousseau's doctrine concerning miracles.—Somewhat on the laws of nature.—Inquiry whether there be means of prolonging human life beyond the usual term, with a romantic story of the alchymist Flamel.—Of the laws of nature.—An attempt to demonstrate the existence of God from the formation of man.—On the liberty of reasoning on matters of religion, by Wieland.—On the liberty of the press, by the same.—On the transmigration of souls, by Tiedemann.—On the speech of brutes.—A narrative, with remarks, on disordered eyes.

4. *Poetical and Critical.* Account of the popular poetry of the Esthonians.—Restoration of a verse in Sophocles.—On the genuineness of some Pythagoric writings.—Imitations of Horace.—A Madagascar song.

5. *Fine Arts.* Remarks on some of the most fallacious copies of the engravings of Albert Durer.—On the difficulty of assigning the real character to antique female statues.—On the theory of the imitative arts.—On the restoration of the art of sculpture.

6. *Fictitious Tales, &c.* Origin of the fictions concerning the land of Dorado; in ridicule of adventures in search of gold.—The twin brothers of Mezzorania; or, magnanimity rewarded.—An excursion to the realms below by a human soul, in which is introduced a political dialogue, by Wieland.—An Olympic dialogue, between Jupiter and Juno, on the present state of royalty on earth, by Wieland. [N. B. This is the first of the four dialogues of Wieland lately translated by another hand, under the title of Dialogues of the Gods.]—Grimaldi, a true story; exhibiting a horrid example of revengeful jealousy.—Phaon; a dialogue in elysium; by Wieland.—Omar; a narrative in seven chapters, inculcating the sentiment, abstain and enjoy.—The German play at Venice, an anecdote; in which Cicero appears expressing his admiration of modern inventions.—Hecate, Luna, and Diana meeting at the concurrence of three roads, an olympic dialogue; by Wieland.—A dialogue on Jupiter's deposition at Rome, and on the method of conducting mankind to happiness; by



by Wieland.—Bianca; a pathetic tale.—The sport of fortune; an anecdote.—The young persian, a dialogue; by Meissner.

From so large and valuable a mass of entertainment, selection is difficult; we have only room for the two following extracts.

*Reflections on the Alps*, vol. 11, p. 320, from the journey over mount Gotthard.

‘Before I quit the Alps, I cannot refrain from making a general remark or two on the journey over such lofty mountains. Since I once made a tour over the Alps in my youth, I have often thought, that he who has never been in such mountainous parts has never seen what is most grand, remarkable, and surprising, in the inanimate productions of nature; and I am now confirmed in that opinion. All the ideas of power and grandeur, and irresistible force, that we occasionally form of human attempts, here vanish away like airy bubbles; and of the grand dispositions of nature to the general œconomy of the globe, we get quite different ideas and conceptions from those acquired by tedious investigations and studies in the closet. These remarks to me seem worthy of some farther elucidation.

‘The first ideas we form to ourselves of power and grandeur arise generally from the consideration of what mankind can do when thousands of them unite their strength, under one bold and enterprising chief, to the accomplishment of some great project. Such a power seems to us the highest that we can imagine of force and effect. When they march forth to conquer or destroy, all must yield before them, and when they undertake to construct some lasting work, they seem to bid defiance to nature. Desert regions are turned into sumptuous and fertile abodes of men; large cities and magnificent edifices start up as if by a new creation, to the astonishment of the neighbouring beholder. The thunders and the apparently irresistible force of artillery, armies and fleets, are about the highest and grandest that mankind in general can conceive.

‘It very often occurred to me during my expedition over the Alps, to hold up to my mind certain effects of nature, which, without effort, without any extraordinary exertion of her powers, might very easily withstand the combined force not only of one, but of several nations; and then all the former ideas were obliterated, and instantaneously vanished into nothing. I figured to myself a vast army, provided with all the dreadful implements of devastation, encamped in some one of these vallies, and thought how quickly such a force might be entirely destroyed by the falling fragment of a rock overhanging that valley; so little could the united force of such a host be able to effect against so easily possible an occurrence. I then felt that it would be as easy for nature to crush such a prodigious host as a moth. Instances of the overthrow of a whole mountain might happen, even from very slight causes, and have happened in ancient times, as may every where be easily perceived in mountainous countries.

‘No less suddenly might water floods rush down from the lofty Alps, that should sweep away whole nations from the plain, with all the glories of their works. To this end nothing more

more is necessary, than that in the spring-season, when all these mountains are covered deep with snow, this snow should suddenly be dissolved by a warm wind or the eruption of subterraneous fire. Here then lies a dormant power, but easily put into motion, against which the combined forces of mankind are to be accounted exactly for nothing. Indeed only he who attentively considers the frame of the mountains, can form any clear conception of such violent revolutions. Yet even he who has not personally visited the mountains, may gain some notion of them from the records of history. Far-spread inundations and ravages of whole countries, similar to the floods of Deucalion and Ogyges, have happened in various places. For proofs in miniature of what I am here speaking of we need only turn to what Bouguer, in his account of Peru, relates concerning the floods which have at times been occasioned there by the eruption of burning mountains covered with snow. By the like eruptions of water it has happened that all flat countries are raised so high with heaps of sand, earth and stones; for what is the ground on which we dwell and on which our fields are cultivated, but a heap of rubbish spread abroad from mountains overthrown? These in many places lie several hundred feet above the original surface of the natural earth.

‘ The consideration of the second of the foregoing remarks is more agreeable. Every high mountain is a magazine, from whence the wise creator of the world, by arrangements simple indeed, but never enough to be admired, distributes to lands remote and near, to animals and vegetables, the most important necessary, water. Nothing would be more incomprehensible to the inhabitants of plains, if they reflected, than the over-flowing streams of water springs, and the continual current of rivers. They must observe that somewhere there must be an inexhaustible reservoir of waters from whence sources, brooks, and rivers, receive the supply which they bear away in such prodigious quantities.

‘ He that has come across lofty mountains has seen these inexhaustible reservoirs, and has at the same time observed, that they are therefore inexhaustible because they themselves are daily replenished from the atmosphere with fresh supplies; and then he easily comprehends the everlasting current of the rivers.

‘ On the highest mountains, the whole year through, it but seldom rains. The vapours fall down in snow by reason of the cold that prevails on these heights. Hence it is that these mountains are all the year covered with an incredible quantity of snow. The whole winter long, the internal warmth of the mountain, from whatever cause it proceeds, is sufficient to dissolve continually some of the snow, where it happens to lie on warmer places, and to occasion it to drip down the rocks. In summer the sun has so much power as daily to melt so much as is necessary. Thousands of little veins run trickling under the snow, which gradually collect from all sides into rills and stream-lets,



lets, and several of these again unite into a brook, some of which at length flow together and become a great river.

‘It is easy to comprehend that this magazine of snow is never exhausted. As much as the warmth daily melts and causes to run off, is proportionately supplied by the falling snow from the atmosphere. This alone would be sufficient to the perpetual current of the streams and sources; but in summer there is still an additional cause: On the high mountains a copious dew descends, and even the clouds which hang about the mountains continually drop down water. I have often beheld with astonishment how the water drops off from every plant on the mountains, so as to make the ground all over wet. Some of the moisture collects in little veins, and presently runs off to augment the smaller streamlets; another part retires into the earth, and runs together in little crevices of the rock, from whence afterwards incessant springs arise. Therefore the rocky hills are every where full of chinks in order to let off the dripping water.

‘Hence one of the most surprising arrangements of nature is readily to be accounted for. We see at once the reason and the design of the astonishing height of the alpine hills. They must be so high, for reaching the upper cold region of the air, that the snow may remain upon them. We see why these mountains are in their original composition of solid rock; for, were they of earth or of soft stone, they would be gradually crumbled away by the descending streams, and at length settle together in low clumps, which must occasion a general devastation of nature, as in that case the above-mentioned reservoir of waters must cease.

I might adduce several more as plain indications of a Being supremely wise from the appointment of mountains to the service of the general œconomy of nature, if it were my intention to treat at large upon the subject. But these few are sufficient to shew how idly and absurdly some who pretend to be free-thinking philosophers have judged concerning lofty mountains, in deeming them to be remnants of a devastation of the globe occasioned by chance, or, still more vainly describe them as objects that disfigure the face of nature; and from thence would willingly conclude that a blind chance presides over all. Precisely that which such unphilosophical dreamers, who hold themselves to be the only true philosophers, produce as an insurmountable objection to the wisdom of the arrangement of nature, is to me the most striking proof of the reverse. So sound and acute is the judgment of these people on the internal frame of nature.’

Of one of Wieland’s olympic dialogues, the subject is the destruction of the pagan worship. After some conversation between Jupiter and Numa on the state of religion, *an unknown person* appears, and the dialogue thus proceeds. Vol. II, P. 358.

‘Numa.] Who, pray, may that stranger be, yonder, who is making up to us? or hast thou any knowledge of him, Jupiter?’

‘Jupiter.] Not that I can recollect. He has somewhat in his look that bespeaks no ordinary person.

‘The unknown person.] Is it permitted to take part in your discourse? I confess that ye have drawn me hither from a tolerable distance.

‘*Jupiter, aside.*] A new species of magnetism!—[*To the unknown.*] Thou knewest then already what we were talking about.

‘*The unknown.*] I possess the gift of being wherever I will; and where any two are searching after truth, I seldom fail, either visibly or invisibly, of making a third.

‘*Numa, shaking his head a little; softly to Jupiter.*] A singular sort of a chap!

‘*Jupiter, regardless of Numa, to the unknown.*] Thou must be an excellent companion! I am happy in the opportunity of making thy acquaintance.

‘*Numa, to the unknown.*] May one ask thy name, and whence thou art?

‘*The unknown.*] Neither are any thing to the purpose concerning which you were talking.

‘*Jupiter.*] We were conversing merely of *matters of fact*; and these, thou knowest, appear differently to every spectator, according to his point of view and to the construction of his eyes.

‘*The unknown.*] And yet each matter can only be rightly seen from *one* point of view.

‘*Numa.*] And that is?—

‘*The unknown.*] The *centre of the whole*.

‘*Jupiter to Numa.*] Under *that* is either *very* much, or nothing at all.—[*To the unknown.*] Thou understandest then the whole?

‘*The unknown.*] Yes.

‘*Numa.*] And what dost thou call its centre?

‘*The unknown.*] That *perfection* from which all things are equally distant, and to which all things tend.

‘*Numa.*] And how does each matter appear to thee from this point of view?

‘*The unknown.*] Not piecemeal, not what it is in single places and periods, not as it stands in relation to this or that thing, not as it loses or gains by being immersed in the cloudy atmosphere of human opinions and passions, not as it is infected by folly or by corruption of heart: but as it relates to *the whole* in its beginning, progress and termination, in its own inherent impetus, in all its forms, movements, effects, and consequences; that is, how much it contributes to the eternal growth of its perfection.

‘*Jupiter.*] This is pleasant enough!

‘*Numa.*] And how, from *this* point of view, dost thou discover the subject on which we two were conversing on thy coming up to us? the grand catastrophe which in these days has overthrown, without deference or distinction, whatever has been for so many ages held as venerable and sacred among mankind?

‘*The unknown.*] It necessarily follows, as having been long ago prepared; and at last there is no more wanting, as thou knowest, but one additional gust of wind for completely overthrowing an old, crazy, ill-constructed building, and raised withal upon a sandy foundation.

‘*Numa.*] But it was such a handsome edifice! so venerable from its antiquity, so simple with the greatest diversifications, so  
beneficent



beneficent from the shelter which humanity, the laws, the security of governments for such a long series of time had found beneath its lofty roofs! Would it not have been more advisable to repair than to demolish it? Our philosophers at Alexandria had drawn such elegant plans, not only to restore it to its former dignity, but even to endow it with far greater splendor, and especially to give it a symmetry, beauty, and convenience which it never had before! It was a *Pantheon* of so vast a compass, and of so exquisite a style of architecture, that all religions in the world—even this new one, if it would but be tractable—would have found room enough in it.

\* *The unknown.*] Pity that, with all these specious advantages, it was only built on a quicksand! And, as to tractability, how wouldst thou contrive that, in a matter of such great importance, truth and imposture should agree together?

\* *Numa.*] It would do very well, if *mankind* would only agree together; mankind, who are never more grievously deceived, than when they think themselves exclusively in possession of truth.

\* *The unknown.*] If to be deceived be not their destination,—which yet thou wilt not assert?—yet it neither will or can be their lot to wander everlastingly in blindness and error, like sheep without a shepherd. Between darkness and light, dawn and twilight are doubtless better than total night, but that only as a passage from darkness into the pure all-clearing light of day. The day is now arisen; and thou wouldst lament that night and dawn are past?

\* *Jupiter.*] Thou art fond of allegory, I perceive, young man; I, for my part, love to speak in plain round terms. Thou wouldst probably say, that mankind would be happier under this new regulation? I wish it with all my heart; but I must confess it has but a very unpromising aspect.

\* *The unknown.*] It will infallibly prove better, and infinitely better for poor mortals. The truth will put them in possession of that liberty which is the indispensable condition of happiness; for truth alone makes free—

\* *Jupiter.*] Bravo! That I heard already, five hundred years ago, in the Stoa, at Athens, till I was tired of it. Maxims of this sort are just as incontrovertible, and contribute just as much to the welfare of the world, as that great truth, that once one—is one. As soon as thou shalt bring me word that the simpletons there below, since a great part of them have believed differently from their forefathers, are become *better* men than their forefathers, then will I set thee down for a messenger of very good news.

\* *The unknown.*] The corruption of mankind was too great to be removed at once by even the most extraordinary methods. But most surely they will be better when the truth shall once have made them free.

\* *Jupiter.*] That I believe too, only it seems to me as if that meant no more, than if thou shouldst say: as soon as all mankind are wise and good, they will cease from being foolish and corrupt;  
or,

or, when that golden time is come when every one shall have his belly full, none will die of hunger.

‘*The unknown.*] I see the time really coming, when all who do not purposely shut their hearts to truth, shall attain by it to a perfection, of which your sages never had the least surmise.

‘*Jupiter.*] Hast thou been initiated in the mysteries at Eleusis?

‘*The unknown.*] I know them as well as if I were.

‘*Jupiter.*] Thou canst tell then what is the aim of these mysteries?

‘*The unknown.*] *To live cheerfully, and to die in the hope of a better life.*

‘*Jupiter.*] Thou seem’st to be a great philanthropist: dost thou know any thing more beneficial for mortals?

‘*The unknown.*] Yes.

‘*Jupiter.*] I shall be glad to hear it, if I may be so bold.

‘*The unknown.*] To give them *really* that which the mystagogues at Eleusis *promise*.

‘*Jupiter.*] I am afraid that is more than either thou or I can do.

‘*The unknown.*] *Then* hast never tried it, Jupiter.

‘*Jupiter.*] Who is fond of speaking of his own merits? However, thou mayest easily imagine, that I could never have arrived at the honour that so many great and polished nations have shewn me, without having had some merit.

‘*The unknown.*] That may be some while ago! He who does no more for the good of mankind than he can do without *interrupting his repose*, will indeed do them not much good. I must own that I have found it a more arduous task.

‘*Jupiter.*] I am pleased with thee, young man! At thy years this amiable enthusiasm, of sacrificing thyself for others, is truly meritorious. Who could sacrifice himself for mankind without loving them? and who could love them without thinking better of them than they deserve?

‘*The unknown.*] I think neither too well nor too ill of them. Their misery distresses me; I see that they may be succoured, and—*they shall be succoured!*

‘*Jupiter.*] That is exactly what I say. Thou art spirited and generous; but thou art still young; the folly of the terrestrials has not yet sickened thee of such conceits: at my age thou wilt sing a different tune.

‘*The unknown.*] Thou speakest as I might have expected.

‘*Jupiter.*] It seems scandalous to thee to hear me talk in this manner; does it not?—Thou hast conceived a grand and beneficent plan for the benefit of mortals; thou burnest with eagerness to put it in execution; thy whole heart and soul are in it; thy far-seeing eye beholds all the advantages while it overlooks all the difficulties of the undertaking; thou hast made, as it were, thy whole existence to depend upon it: How shouldst thou ever dream that it may not succeed? but—thou hast to do with *mankind*, my dear friend! Do not take it amiss of me if I tell thee plainly what I think of it; it is a prerogative of age and experience. Thou seemest to me like a tragic poet, who  
should



should design to represent an excellent piece by a company of actors made up of cripples and dwarfs, of limping and crooked persons. Besides, my friend, thou art not the first who has attempted to accomplish something great with mankind; but I tell thee, that, so long as they are what they are, nothing will come of such attempts.

‘*The unknown.*.] For that very reason *new men* must be made of them.

‘*Jupiter.*.] New men!—[*laughing*] That is excellent! If thou canst do *that*!—Yet I think I understand thee. Thou wouldst re-compose them, give them a new and better form—the *model* is at hand—thou hast only to frame them *after thyself*. However this is not so soon done as said. Nature has furnished thee the *clay* for thy new creation, and *that* thou must take as it is. Mind my words, good sir! After taking all possible pains with thy *pottery*, when it comes out of the oven, it will be to thy disgrace.

‘*The unknown.*.] The clay (to proceed with thy metaphor) is in itself not so bad as thou imaginest; it may be purified and rendered as pliant as I want it for the composition of new and better men.

‘*Jupiter.*.] I am glad to hear it! Hast thou ever made the trial?

‘*The unknown.*.] Doubtless.

‘*Jupiter.*.] I mean—in the gross? For, that, of a thousand pieces, one may succeed, is nothing to the purpose.

‘*The unknown, after some hesitation.*.] If the experiment in the gross does not succeed to my mind; yet, at least, I know *why* it could not happen otherwise. It will do better in time.

‘*Jupiter.*.] In *time*?—Yes; one is always apt to hope the best from time! Who, without this hope, would attempt any thing great? We shall see how far *time* will correspond with thy expectations. For the next thousand years I can promise thee little good.

‘*The unknown.*.] I see thou measurest with a short rule, old king of Crete! What are a thousand years to the period requisite to the completion of the great work of making the whole human race into one sole family of good and happy beings?

‘*Jupiter.*.] Why, that is true! How many thousands of years have the hermetic philosophers already been labouring at their *stone*, without having brought it to effect? And what is the work of the wise masters in comparison with thine?

‘*The unknown.*.] Thy pleasantry is rather unseasonable. The work that I have undertaken is not less possible than for the seed of a cedar to grow up to a great tree: only that the cedar indeed does not come to perfection so quickly as a poplar.

‘*Jupiter.*.] Accordingly thou mightest have as much time as thou wouldst for the performance of thy task, if that were all. But the certain and enormous evil by which mankind for so many ages long must purchase the hope of an uncertain good, puts another face upon the matter. What is one to think of a plan, designed as a benefit to the human race, and in the execution

should so ill succeed, that a very great part of them, during a period of which the end cannot be seen, would be rendered incomparably more wretched, and (what is still worse) more depraved in mind and heart, than ever? I appeal to facts;—and yet all that we have seen since the murder of that honest enthusiast Julian is but a slight prelude to the immense series of mischiefs which the new hierarchy will bring upon the poor race of mortals, who are easily lured, by every new tune that is piped to them, into the unsuspected gulf.

‘*The unknown.*’] All these calamities which thou lamentest in behalf of mankind,—thou, who in general art but little moved by their misery!—are neither *conditions* nor *consequences* of the great plan of which we are speaking: the *obstacles* to be feared are *from without*, and against which the light will have to struggle till it has completely got the better of the darkness. Is it the fault of the wine, if it be spoilt in a musty cask? As it is now the nature of the case, that mankind can only by imperceptible degrees advance in wisdom and goodness; as such an infinite number of adversaries from within and from without are continually at work against their improvement; as the difficulties increase at every conquest, and even the proportionate *means*, merely because they must pass through *human heads* and be placed in *human hands*, would be farther impediments;—how can it surprise thee, that it is not in my power to procure the intended happiness to my brethren at a lower price? How gladly would I remove all their misery at once?—But *even* I can do nothing in opposition to the eternal laws of necessity:—suffice that the time will come at last.

‘*Jupiter, a little impatiently.*’] Well then we will let it come; and the poor blockheads, towards whom thou art so well disposed, may in the mean time see how they can make shift to proceed!—As I said before, *my sight* does not extend far enough to enable me to judge of so extensive and complicated a plan. The best is, that we are immortal, and therefore entertain the hopes to outlive the developement, how many platonic years soever it may require.

‘*The unknown.*’] My plan, great as it is, is in fact the simplest in the world. The way by which I am sure of effecting the *general happiness* is exactly the same by which I lead *individuals* to happiness; and what vouches for its infallibility is—*that there is no other*. In fine, I shall conclude with repeating, that it is impossible not to be deceived while we consider things partially, and as they appear in particulars. They are nothing really but what they are in *the whole*; and the *perfection*, the *centre*, that *connects all to ONE*, *whither all things tend*, and *wherein all will ultimately rest*, is the sole point of view from whence all things are rightly seen.—And now, farewell! [*He disappears.*]

‘*Name to Jupiter.*’] What sayest thou to this phenomenon?

‘*Jupiter.*’] Ask me that fifteen hundred years hence.

The original pieces in this collection are not distinguished, as they ought to have been, from the translations. The compilation is curious and valuable; and we hope the editor will meet



with sufficient encouragement to persevere in his purpose of continuing the collection occasionally.

L. M. S.

#### THEOLOGY.

ART. VI. *Episcopo Dunelmensi Epistola, complexa Genesim ex Codice purpureo-argenteo Vindebonensi expressam; et Testamenti veteris Græci, cum variis Lectionibus denuo edendi, Specimen: et Epistola Appendix, cum Specimine ad Formam contrahiore.* A Roberto Holmes, S.T.P. Folio. Price 15s. Payne. 1795.

It is now almost a decade of years since Dr. H., of Oxford, proposed giving a new edition of the vatican copy of the Septuagint; accompanied with the various readings of the other printed editions, and of all the mss. that are known to exist; after the manner of Dr. Kennicott's collation of the hebrew mss.—This proposal was received with general approbation, and subscriptions were liberally entered into for the purpose of carrying on the work. Seven annual accounts have been published of the progress of the collation; and we have before us a specimen, or rather two specimens, of the execution, in a letter, and it's appendix, to the bishop of Durham. Of both these we will now give a short account.

The greater part of the epistle is taken up with the complete fragment of an inedited ms. in the imperial library of Vienna; commonly known by the name of *Codex purpureo-argenteus*; from the purple colour of the parchment, and the letters being written in silver. This ms. is all written in *uncial*, or capital letters; has neither accents nor aspirates; and is supposed to be as old as the fifth or sixth century\*. The various readings of this ms. had before been given by Lambecius, Nesselius and Kollar; but not accurately: but the whole fragment, transcribed by professor Alter, is here given in the same number of pages and lines as the original. It begins with ch. iii, ver. 4, of Genesis, and ends with ch. 1, ver. 4; but there are many chasms in the intervening chapters; and twenty-two are entirely wanting. Many various lections are found in this ms., but most of them are of little value: and, indeed, on the whole, the writer seems to have been a careless transcriber, who had more at heart the splendour than the correctness of his apograph. He omits not only whole *commas*, but sometimes whole verses; and as to orthography, he seems to have had no rule but his ear†. As a specimen of his manner we give a few lines, in the same order, in which they lie in the ms.

#### Gen. iii. 4.

Και ειπεν οφεις τη γυναικι ου θανατω αποθανισθαι  
ηδι γαρ ο θες οτι η αν ημερα φαγηται απ αυτου διανοιχθη  
σονται υμων οι οφθαλμοι και εσισθαι ως θεοι γινωσ  
κοντες καλον και παντρον. και ιδεν η γυνη οτι καλον.

We come now to Dr. H.'s specimen; to which he has prefixed an account of the sources, whence he draws his various readings.—His

\* From the specimen of a whole page, given by Dr. H., we should think it not so old.

† It is probable, he wrote from the diction of another person.

text is the roman edition of 1586; which he follows *verbatim et litteratim*; except where typographical errors are manifest.—The text is printed in great primer Oxford greek, without abbreviations; and the various lections are arranged in two columns, below, in the following order. 1st, The variations of mss. and printed editions. 2dly, Various readings from versions made from the greek. 3dly, Such various readings as are quoted by the greek fathers. And lastly, the fragments of the other greek translators, Aquila, Theodotion, and Symmachus. Such, at least, is the general economy of his first specimen: but in his appendix he contracts his plan, and reduces his columns to less than one half of their bulk. Yet still, in our opinion, they are too bulky, and not sufficiently methodized. The order followed by Dr. Kennicott, in the distribution of his hebrew readings, is much more commodious and clear; and we would recommend it to the consideration of Dr. H. At any rate, we would advise him to compress his matter, by retrenching all that is superfluous, and which contributes not to ascertain the genuine text of the septuagint version.—For example, the following eight and twenty lines on Gen. i, 2,

\* II. ἀόρ. καὶ ἀκ.] κενύμα καὶ οὐδὲν margo 127. κενόν καὶ οὐδὲν, κενύμα καὶ οὐδὲν, ἀργόν καὶ ἀδιάκριτον margo 134. οὐδὲν καὶ ἔδδεν, κένυμα καὶ οὐδὲν, ἀργόν καὶ ἀδιάκριτον in textu Arab. Ms. 5. ἀόρ. (spatium vacuum) κενὴ vel κενόν, οὐδὲν, ἀργός vel ἀργή, ἀκατασκεύαστος καὶ ἀδιάκριτος in textu et in marg. ὁρατός ἐν ἀρχῇ, cum relatione ad spatium vacuum, Arab. Ms. 1. Similiter habet in textu sine spatio vacuo, nihil autem in marg. Arab. Ms. 2. σκοτός] τὸ σκ. Philo. i, 7. + 77 75. Greg. Nyss. i, 14. Severian. ap. Chrys. vi, 440, 441. Damasc. i, 169. Procop. etiam, ut videtur. + 77 quoque Philo, i, 7, et Cyr. Al. iii, 300, sed alibi uterque omittit. + erant Lat. ap. Tert. Aug. Ambr. Auctor. Qu. V. T. ap. Aug. Vict. Vit. + ἐπικέστο 68, 120, 121. Ald. Bas. i, 12, in Edd. vett. sed non in Ed. Bened. ἵπταν τῆς αἰς.] ἵπταν τῆς αἰς. 125. in profundo Slav. πνεῦμα Θεῦ] πνεῦμα Θεῦ ex manu secunda forte 12 vel 13 sæculi in rasura, 131. Quid prima manus scripserat, incertum. πνεῦμα τῆς Θεῦ Euf. in Pff. p. 109. sed alibi omittit τοῦ. Habet quoque τῆς Cyr. Hieros. Cat. iii, 36, in Edd. sed non in Mss. duob. Bibl. Bodl. ἐπικέστο] ferebatur in Codd. Latt. fuisse docet Hieron. in Isai. cap. 40. Et sic habet Lat. ap. Tert. plus semel. Aug. plus semel. Auct. Qu. V. T. ap. Aug. Vict. Vit. Fulgent. Sed hi, Fulgentio excepto, alibi sive *superferebatur* sive *supervehebatur* habent. ἵπταν 2<sup>o</sup>] ἵπταν Al. vi, 22. τῶν ὑδάτων Just. M. Ap. i, 86, 95. Hippolyt. 204. Theodotus ap. Clem. Al. 980. Diodor. in Cat. Nic. 17. Anastas. Hexaem. Ms. Damasc. i, 206. Cosm. x, 321. Severian. ap. Chrys. vi, 441, licet τῶν ὑδάτων habeat 442. In num. plural. exprimunt quoque Copt. Slav. et Lat. ap. Tert. plus semel. Optat. Ambr. plus semel. Vict. Vit. Nemesian. ap. Cypr. Auct. Qu. V. T. ap. Aug. Aug. ipsum. Fulgent. Cassiod. in Pff.

might, we presume, be compressed into six, without any loss to the reader, or injury to the septuagint. For, in the first place, the first seven lines have nothing to do with the septuagint; but are fragments of other greek versions. Secondly, the quotations from the greek fathers are plainly pleonastic, and give no real various reading of the greek



greek version. Thirdly, the quotations from the latin fathers give no various reading at all: for what signifies it whether they rendered *scripsit* by *scripsit*, *superferebatur*, or *superveclabatur*? the original was still the same.—In truth, all quotations from the fathers; and particularly from the latin fathers, are to be read with suspicion and diffidence. We would not reject them, as subsidiary helps, in correcting the text of the septuagint: but we would rarely admit them as vouchers, independently of ms.—At least, we see no reason for quoting either the greek or latin fathers, unless where they offer a reading different from the printed text of the vatican copy: for every where else, they are supposed to quote agreeably to it.—If we had a complete textual copy of the old italic version, it would be of great service toward establishing the greek text itself, where it's mss. disagree: but a text patched up from scraps of quotations, often at variance with one another, cannot much be depended on, as a correctory.—We lay a greater stress upon the greek fathers, especially when they prefix to their commentaries the words of the greek text: for there they may be supposed to have copied from some exemplar, and not quoted from memory. On the whole it is manuscript authority alone, that must be our chief guide in restoring the true text of the septuagint; if indeed that be possible after such a lapse of time, and the various alterations that have been made in it, since it came from the hands of it's first authors. With respect to the *coptic*, *syriac*, and *arabic* versions, made from the septuagint, we may certainly profit by them; but not so much as may be conceived by those who are unacquainted with their nature. For they too are vitiated and stand in need of correction. But we wait with impatience the result of Dr. H.'s labours; and heartily wish them a successful issue.

E.

ART. VII. *A Defence of Revelation, in Ten Letters to Thomas Paine; being an Answer to his first Part of the Age of Reason.* By Elhanan Winchester, Author of Lectures on the Prophecies, &c. 8vo. 113 pages. Price 1s. 6d. Printed at New York; reprinted, London. Barton.

THESE letters, first published in America at the beginning of the last year, have already gone through two editions. The writer is well known as an advocate for the doctrine of universal restoration, and a commentator on scripture prophecies. The topics, on which he here principally insists, are, the doctrines of Scripture, it's miraculous relations, and it's predictions.

On the first of these topics Mr. W. dwells very largely in the 1st, 4th, 5th, and 9th letters. In order to prove, that much more is said in the Bible, respecting the Deity, his perfections and works, than Mr. Paine represents, a great number of passages are quoted at length, from the Old and New Testament. Large specimens are also given of the moral doctrine of the Scriptures, of the characters ascribed to Christ, and of the peculiar discoveries of revelation. These parts of the publication being little more than a transcript of well known passages of Scripture, this general notice of them may suffice.

The second topic, the miraculous relations of the Bible, occupies the writer's attention in the 2d, 3d, 6th, and 7th letters. The im-

portant narrative of the resurrection of Jesus from the dead, Mr. W. observes, has four certain marks of truth; that the fact was ascertained by the senses; that the eye witnesses were sufficiently numerous to authenticate it; that histories written by these witnesses have preserved the remembrance of the fact; and that a day of the week was, from the time of the event, appointed in commemoration of the event, and, together with an annual festival, has been ever since observed. The arguments for the truth of the fact, drawn from the character and sufferings of the witnesses, and from the severe investigation which the facts must have undergone in the early ages of christianity, when the profession was attended with great hazard, are distinctly stated; it is added, that the present existence of christianity is a proof of its truth. In refutation of the objection drawn from the paucity of the witnesses to the resurrection, it is urged, that a few honest upright men are as capable of authenticating a fact as millions; and that had Jesus appeared to the whole city of Jerusalem, his prediction, Matt. xxiii, 37, would not have been fulfilled. It is added, that Christ's ascension, after forty days, in the presence of about 120 persons, *on a beautiful morning in the month of may*, with the subsequent miracles, were a full confirmation of the resurrection. Mr. W. is of opinion, that revelation may be as certain to those who receive it from others, as to those who have it immediately from God, provided it be confirmed by public and undoubted miracles, such as were wrought by Moses and Jesus Christ. Mr. W.'s general view of the nature and certainty of the evidences of christianity is thus stated:

P. 69.—‘The christian revelation in itself contains such internal evidences of its truth and excellency, as one might indeed think quite sufficient to induce any candid rational mind to receive it; but in a matter of such vast and infinite importance, God hath not barely given us such testimony as might be judged enough to prove it true, but hath, as it were, heaped witness upon witness, line upon line, evidence upon evidence; till there appears to me the highest possible degree of moral certainty, and no room left for even the shadow of a doubt. And in the many different kinds of evidence of the truth of divine revelation, different minds may choose that which is most agreeable to their own peculiar turn and habit of thinking. Some may be fully satisfied by the excellency of the doctrines; others by the perfection of the system of morality therein taught; some by the life and character of *Christ* and his apostles, may feel themselves assured, that such men could not impose upon the world; others may be persuaded by the remarkable coincidence between the ancient prophecies, and the events of *Christ's* birth, life, sufferings, death, burial, resurrection, ascension, &c. that he was the true *Messiah*, and consequently that we are under obligation to believe him: some may see such a moral fitness in the whole system, as to be fully assured that it came from God; while others may require miracles. There is sufficient evidence in each of these to prove the truth of the christian revelation: what then is the whole united together? and how great must be their guilt, who reject, with disdain, a revelation that has all these and many other marks of its truth and authenticity!



authenticity? I think, we as men, have abundant reason to be glad, both that God has given us divine revelation, and hath stamped it with such infallible marks of truth, that it is impossible that we should be deceived by it, or have the smallest reason to doubt its authenticity.'

The eighth letter is principally devoted to the subject of prophecy. The author goes over several of the predictions in the Old Testament, to prove their exact accomplishment in the person of Christ. Other scripture prophecies are examined, and compared with the events to which they are supposed to refer: in the book of Revelation the author finds predictions of many recent events, particularly the french revolution.

The last letter is employed, chiefly, in vindicating the history of the miraculous conception, but contains nothing new.

The preceding account may serve to give our readers a sufficient information concerning this 'defence of revelation;' which adds little to what has already been written in reply to Mr. Paine.

ART. VIII. *The Sophistry of the First Part of Mr. Paine's Age of Reason: or a rational Vindication of the Holy Scriptures as a positive Revelation from God; with the Causes of Deism. In three Sermons.* By J. Auchincloss, D.D. 12mo. 60 pages. Stockport, Clarke; London, Knott. 1796.

DR. AUCHINCLOSS's idea of his antagonist is *humourously* expressed in the following notes: 'the Age of Reason is a furnace, prepared and blown up by Mr. Paine himself, to burn up the Rights of Man; *abhorrendum est omnibus*:' again: 'the greater part of his book is mere assertion; sometimes he mistakes, and sometimes he begs the question; sometimes he raises the reader's hope; but he goes *about the bit* and *about the bit*, and disappoints him in the end by reasoning in a circle.' Against such an adversary the doctor did not, probably, think it necessary to bring forth all his stores of learning or logic: but, for the sake of the important cause which he undertook to defend, and indeed for his own credit as a scholar, he should have taken care to have been a little more conclusive in his reasonings, a little more accurate in his facts, and a little less *familiar* in his style.

Dr. A. contents himself with a general assertion of the supernatural facts recorded in Scripture, without establishing the credibility of the witnesses, or the authenticity of the records. He thinks it one of the *strongest proofs* of the divinity of the Gospel, that Jesus neither wrote it himself, nor procured it to be written in his life time. He speaks of Gibbon, Hume, and Voltaire, as 'frittering down the evidence of the Gospel,' while Mr. Paine renounces it altogether. Of the *greeks*, he says, that they had, at one time, no fewer than 30,000 gods, and *almost* as many opinions concerning the *summum bonum*, or chief good. Concerning Voltaire, he relates the idle and incredible tale, that just before his death, when Dr. Tronchio told him he could not live six weeks, he replied, 'O then I shall go to Hell, doctor, and you must go along with me.' Among the causes of *deism* mentioning *vanity*, the doctor pleasantly observes: the same

desire of singularity which leads some to expect public notice for tying their cravat or garters in a certain form; for wearing their hat on one side of the head; for going with their boots *all* about their ankles, and walking in such a zig-zag manner, as to splash every person they meet *upon* the street; this ignorant, this good natured singularity forms their creed; it is the cause of their deism.\* Speaking of the prophecies of Moses, the doctor says, he has compared them with the history of the jews, and is quite amazed to find them awfully fulfilled, and fulfilling, in near *twenty* different instances. This amazement may seem strange in a doctor of divinity; but the cause will be sufficiently clear, when it is seen, from the following sentence, how very small a portion of attention the doctor has bestowed upon theological subjects. P. 41. 'It is very observable, in the history of deism, that the greatest advocates for it have been men of *relaxed* morals: the characters of Celsus in the *first*, of Porphyry in the *second*, and of Julian the apostate in the *third* centuries, are known to all.' The *characters* of these *deists* being known to all, we shall only remark, that Celsus, whom Origen answered, was contemporary with Lucian in the middle of the *second* century\*; that Porphyry was born † in the *third* century, and lived to the fourth; and that Julian, as is known to almost all, reigned after the middle of the *fourth* century. Really, good doctor, three such gross chronological blunders in one sentence are rather *too many*: Thomas Paine could scarcely have done worse.

ART. IX. *An Alarm to Britain; or, an Inquiry, into the Causes of the rapid Progress of Infidelity, in the present Age.* By John Jamieson, D. D. F. A. S. S. Minister of the Gospel, Forfar. 12mo. 212 pages. Price 2s. sewed. Perth, Morisons; London, Vernon and Hood. 1795.

THE general object of this publication is similar to that of a tract lately published by Dr. Priestley, intitled, 'Observations on the Increase of Infidelity &c.' Dr. J., like Dr. Priestley, without entering directly into the controversy with deists, endeavours to point out the causes of the fact, in which they are agreed, the present rapid progress of opinions inimical to revelation: but their views, upon the subject, are widely different, and in several points diametrically opposite. Those explanations of christianity, which, according to Dr P., can alone secure it's credit and success among men of intelligence and inquiry, are, according to this writer, the very circumstances which have operated as powerful causes to produce the present general inclination towards infidelity.

Dividing his work into two parts, Dr. J., in the first, considers the more remote; and in the second, the immediate causes of the fact in question. Among the former, he reckons popery, arianism, and socinianism. Against modern unitarians Dr. J. thus exclaims: p. 33.

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\* Fabric. Bibl. Gr. Vol. 11, p. 809. † Porph. Vit. Plot. c. 4.  
 ‡ Of which we shall give an account in our next number.



‘O infatuated men! “who hath bewitched you?” Is it not enough that you deny the great doctrines of christianity; that you do every thing in your power to subvert the most cogent arguments for the *necessity* of revelation. Must you give it a fatal wound; by also denying its *reality*? In pretending to defend revelation, you betray it to its adversaries. You admit that there are *inconsistencies* and *mistakes* in the *canon* of Scripture. How, then, can it deserve the name? How can it be a *rule* of faith, or of manners?’

The arminian system, which admits the latitudinarian notion, that heathens who live according to the light of nature may be saved, comes in for a large portion of this writer’s censure. The modern plan of moral preaching, the dishonest subscription of creeds and confessions, the law of ecclesiastical patronage, the relaxation of church discipline, and the loose principles and conduct of many among both clergy and laity, are added to the list of remote causes of infidelity. Whatever may be thought of the author’s religious tenets, many of his practical observations are judicious. Discourting on the political conduct of the clergy, Dr. J. says p. 124.

‘To become the trumpeters of war, is certainly very unlike their character as servants of “the prince of peace.” To plead for the unsheathing of the sword of destruction, especially under the pretence of religion, is virtually to disown him as their master, who “came not to destroy men’s lives, but to save.” It is to expose religion to the ridicule of its adversaries; who know abundantly well that christianity, as it lies in the New Testament, disavows the use of carnal weapons. To recommend the extermination, or even the subjugation of men, because of their atheism or infidelity, is considered by them as a proof that christianity is in its last stage, because it hath hitherto proclaimed that it was the duty of its professors, and especially of its ministers, “in meekness to instruct those who oppose themselves, if peradventure God would give them repentance to the acknowledging of the truth.” When protestant ministers follow such plans, they do far more injury to christianity, than all that infidelity or even atheism can do. They give occasion to its adversaries to raise an outcry, that, notwithstanding all their pretended zeal against popery, and their former prayers for its downfall, when they see this event happening in a way that they did not expect, they are so actuated by fear for their own interest, as to adopt the persecuting principles of that very church which they formerly reprobated, and to consider their own as a common cause with her’s.

‘Those, who are entrusted with civil power, did they judge coolly, would see that they had far more reason to distrust the men who, without any hesitation, can approve of every public measure, and swallow every thing by the lump, than others who modestly express their dissatisfaction with some measures; while they practically give as undeniable evidences of due subjection as those who make the greatest professions of attachment. They were not the true friends of Rehoboam, who advised him to pour contempt on the counsel of the aged, whose fidelity had been tried  
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by his father. Those, who are most violent, whether in politics or religion, are generally the first to desert their cause, when they meet with temptation. The reason is obvious. They have been actuated, either by bigotry, which has prevented any exercise of judgment; or by natural violence of mind, which produces the same effect; or by interest, which will still make that side of a question the most eligible, which presents the best prospects of aggrandizement. It is well known, that the very men, who by their preachings and writings in support of the doctrine of passive obedience, hurried on James II. to his ruin, were the first to oppose him, when he applied their doctrine to themselves.

The more immediate causes of infidelity on which the author insists are, pride of reason, love of pleasure, a dread of fanaticism, neglect of religious duties and of the study of the Scriptures, inattention to inquiry, resisting the proof of facts in respect of human depravity, the extreme assiduity of infidels, the conceit of a little learning, and a spirit of innovation. The piece concludes with an address to britons, in which some of the prejudices against christianity are considered, and ably refuted; and in which the author expresses sentiments, concerning the mischievous effects of associating christianity with the civil power, perfectly in unison with those of the most zealous friends of religious liberty.

This 'alarm' is, we have no doubt, well intended; and as a literary performance does credit to the writer: but, the effect which he wishes to produce would, we apprehend, be more successfully accomplished, by furnishing young people with weapons of defence against infidelity, than by advising them to avoid both the society and the writings of infidels. The spirit of inquiry is gone forth; and God forbid that it should be restrained! The friends of revelation can have no other wish, than that it's evidences should be fully and impartially examined.

**ART. X.** *The French Revolution exhibited in the Light of the Sacred Oracles: or a Series of Lectures on the Prophecies now fulfilling.* By Alexander Pirie. 12mo. 256 pages. Price 2s. 6d. Perth. 1795.

WE have more than once had occasion to remark the ingenuity, with which persons of different political notions accommodate their interpretations of scripture prophecies to their respective systems. Both the enemies and the friends of the french revolution find this event predicted according to their contradictory ideas of it's principles and it's probable consequences. Mr. Bicheno, in his 'Signs of the Times,' espousing the cause of freedom, reads in the book of Revelation a wonderful confirmation of his sentiments concerning the present state of Europe. Mr. P. treats Mr. Bicheno's explanations of this mysterious book with the utmost contempt, as absurd comments, which are 'signs of the times of ignorance,' and is confident, that he finds the true meaning of the prophecy in an interpretation, which is, in many particulars, the reverse of Mr. Bicheno's, and which agrees with none of the interpretations given before by learned writers of the last or present century.

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The earthquake, predicted at the beginning of the eleventh chapter of Revelation, Mr. P. understands to denote the political concussion produced by the french revolution. The seven thousand *names of men* slain by the earthquake are, according to this interpreter, the titles, honours, and offices, which the revolution has abolished. In the late convention he discovers every feature of the beast rising out of the bottomless pit, 'it's politics being mischievous and deep as Hell, and it's actions the works of the devil.' In the members of this assembly he recognizes 'the spirit of devils, like frogs; a natural emblem of frenchmen, as frogs furnish a dish of food very common in that country.' In the jacobin power alone he discerns the full and perfect character of Antichrist, the man of sin: and upon the french rulers he beholds with delight the approaching execution of the threatening, 'The Lord will cut off head and tail, branch and twig, in one day.' The lecturer, with more zeal than christian benevolence, adds his prayer for the speedy execution of the sentence: may Jehovah hasten it in his time!

We shall not tire or disgust our readers with any further details of the forced and ridiculous applications, in this volume, of the obscure language of the book of Revelation to the french revolution. The writer, comparing the *mania* of jacobinism to canine madness, terms the aversion to kings *basilico-phobia*: it is impossible to read this work without perceiving, that the author is infected with the opposite species of mania, the *democratico-phobia*. We remark, that these lectures were delivered in a scottish kirk; and cannot but regret, that in any church it should ever happen, that the precious hours of public instruction should be so wretchedly misemployed.

ART. XI. *Sacred Politics: or an Impartial Enquiry into the Doctrine of the Sacred Scriptures, and especially of the New Testament, concerning Civil Government.* By a Lover of Truth. 8vo. 30 pages. Chapman. 1796.

THE question discussed in this pamphlet is, 'Whether the sacred Scripture do, or do not, prescribe to us any particular form of civil government.' The inquiry is pursued at considerable length; and the result is, 'that, while the Scripture does not absolutely prescribe any particular form of civil government, but leaves it to our choice; it insists, that justice be the firm foundation, whatever may be the form of the superstructure; it teaches us to esteem and exalt men for virtues and not for wealth, and thus raises the poor to a level with the rich; it encourages free discussion of the principles and practice of administration; it casts contempt upon a bigotted attachment to precedent, and recommends simplicity in the mode of government.'

It is so very evident, that the Scriptures were intended, not to teach men politics but religion; and it appears so clearly from long experience, that ingenious men can find, or imagine, scripture authority for any form of government, that we never expect to see the question determined by this appeal: we are, therefore,  
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of opinion, that this writer, though not destitute of ingenuity, has employed it on the present occasion to little purpose.

ART. XII. *A Letter on the Doctrine of the Trinity; addressed to the Baptist Society, at Guilsborough, Northamptonshire.* 8vo. 76 pages. Price 1s. 6d. Johnson. 1796.

THE writer of this pamphlet, whose signature at the end of the preface is E. Sharman, has, in the course of his theological inquiries, seen reason to abandon the orthodox system of faith, in which he was educated, and which, till of late, he professed and taught; and now thinks it his duty to make a public declaration of the change which his opinions have undergone, and of the grounds on which he is become a convert to unitarian principles. The pamphlet bears every mark of plain good sense, an honest mind, and a candid temper; and nothing can afford a greater proof of the power of religious bigotry, than the severe and unhandsome manner in which this writer, according to the account given in his preface, has been treated by his orthodox brethren, for a conduct which merits the approbation of all good men—for honestly abandoning a system, which upon inquiry appeared to him to be false. We are sorry that there should still remain among protestants, and even among protestant dissenters, the professed friends of religious liberty, so much of the old leaven of persecution, as to furnish occasion for the following remark: p. 18.

‘Although protestant dissenters may not have gone to such lengths in persecution as many others, it is evident they have discovered a considerable degree of it; and, I believe, ever will, so long as they demand a uniformity of opinions as a test of truth. It is true, that they boast of their having the right of private judgment as a privilege above their episcopalian brethren, of not being bound to subscribe to thirty-nine abstruse articles, and governed by just one hundred and forty-one canons; but it appears to be only in name among many of them after all. Most have had their Shibboleths which have enclosed their own party. Hence, if any one examine for himself, and dare to avow the result of his inquiries in language somewhat different from their creed, he will soon feel their resentment, and find himself on a level as to the right of private judgment with the people in the church of England, or the church of Rome—not allowed to think for himself at all, but on pain of their resentment.’

Mr. S. vindicates his change of opinion by an appeal to common sense, and the plain language of Scripture. His arguments are not sufficiently new to render an analysis, or summary necessary, but they are stated with that simplicity and candour, which will not fail to engage respectful attention, except from such absurd bigots as adopt the nonsensical notion of Marshall, in his treatise entitled, ‘Gospel Mystery,’ that we are bound to believe, without evidence from Scripture, sense, or reason, or of that pious father, who said, ‘*Credo quia impossibile est.*’

ART.



ART. XIII. *Certain Doctrines teaching Duties and Devotions according to Godliness. In three Volumes: With a distinct Preface to each, asserting the Dignity of Reason assisted by the Divinity of Revelation.* Published by Henry Iwindell of Borrowash in Derbyshire. 8vo. 661 pages. Printed at Loughborough. 1794.

ART. XIV. *The Institutes of Christianity, briefly considered, as the great, gracious, and happy Appointments of the common Salvation: and divers Prayers; compiled for a Family or Single Person, on general and special Occasions: To which is prefixed a Preface, asserting the Excellence of the Christian Religion, and the Expedience of its Rights and Ordinances.* By the same. 8vo. 126 pages. Printed at Burton upon Trent. 1794.

ART. XV. *A Specimen of Prayers, to be repeated Daily, every Morning, Noon, and Night, towards the Revival of Domestic Devotion: with some others to be used on common Occasions: and with two Discourses on Prayer and Repentance.* By the same. 12mo. 56 pages. Printed at Loughborough. 1793.

THESE publications being all of the same character, and drawn up by the same hand, though printed at different times, and under different titles, one general account of them may suffice. They consist in part of practical discourses and reflections on religious subjects; but chiefly of forms of devotion for families or private persons. They are written in a very verbose style, with frequent repetitions of similar thoughts and expressions, and with little attention to elegance of composition, but, we have no doubt, with a sincere desire to encourage and promote christian piety. The author occasionally introduces the doctrines of the trinity, atonement, original sin, &c., but seems principally concerned to impress the heart with sentiments of devotion, and inspire virtuous resolutions. Some readers, when they see the length and number of these prayers, may perhaps think, that the author has understood somewhat too literally the apostolic precept of praying always: but there are others to whom the variety, as well as the plainness of these forms, will be a recommendation. The books appear to have been first published with the charitable design of furnishing poor families in the author's neighbourhood, *gratis*, with helps to devotion; and we do not find that they have been put into the hands of any London publisher.

ART. XVI. *Sermons on several Evangelical and Practical Subjects.* By the late Reverend and Learned Samuel Morton Savage, D.D. To which are prefixed Memoirs of the Life of the Author. 8vo. 342 pages. Price 6s. in boards. Taunton, Norris; London, Johnson. 1796.

THE name of Dr. S. is well known, and has long been respected, particularly among the dissenters. He for many years filled, with reputation, the divinity-chair in the dissenting academy at Hoxton. With principles leaning towards calvinism, he appears to have possessed a candid and liberal spirit: his advice to young divines was, to be cautious in adopting, or at least showing zeal for, the distinguishing tenets and phrases of any sect. As a preacher, Dr. S. was deservedly esteemed, if not for those popular talents which attract crowded auditories,

stories, for sound good sense, expressed in simple, unaffected language, and for a serious representation of important truth, according to his idea of the christian system. Some of the doctor's pulpit compositions are here presented to the public, for the most part from manuscripts made under his own direction with a view to publication. Three of the discourses were published in the author's life-time. These sermons are drawn up in the regular form of divisions and subdivisions, at present growing into disuse, and with a diffuseness of amplification not exactly suited to modern taste, but, notwithstanding, are not deficient in animation: they bear evident marks of learning, ability, and piety.

This volume is edited by Dr. Toulmin, a gentleman who entertains very different views of christian doctrine from those of Dr. S.; but he assures the public, that he has scrupulously adhered to the author's copy, being by no means desirous to suppress opinions repugnant to his own. The biographical sketch, prefixed to the sermons, is well drawn up, and forms a valuable part of the volume. Of the sermons, which are *fourteen* in number, the subjects are; *God's universal government; the nature and variety of the divine benefits; the wisdom of being religious; secret prayer; the case of the leper considered and explained; the peace of Christ and that of the world compared; the effects of faith in the Gospel; the wisdom of numbering our days; the Lord's supper; the imitation of pious christians; Christ glorified in his disciples; the duty of subjects to honour the king.* To these is added a charge delivered at an ordination.

The peculiar object of the sermon on the effect of faith in the Gospel is, to provide a preventive against infidelity, in an appeal to the experience, which every good christian has, of the power of his religion in purifying the heart, and ministering consolation under the consciousness of guilt, and the fear of death. The introduction to this sermon will be a good specimen of the sensible, candid, and pious strain of Dr. S.'s discourses. P. 167.

The all-wise and gracious God, though he has attended the revelation of his mind and will in the Gospel of Christ, with sufficient evidence to convince and satisfy humble docile souls, who are supposed to receive it as the charter of their divine hopes, and as a rule of life, and to conform to its requirements, who are desirous to improve it to their growing *better*, rather than merely the *wiser* for it, has yet seen fit to leave it liable to considerable objections and difficulties. And, therefore, when our passions, or worldly interests come, in some particular cases, to clash with the precepts of christianity, or even when we are too sanguine in our desires and expectations of complete information and full assurance about the things of religion, we are in danger of falling into doubts and suspicions of the truth and divine authority of the Gospel.

In other words, the evidence for christianity to us, to whom it is but traditional, is not, nor indeed could it be, so strong and overpowering, like that we have for the existence and qualities of sensible objects, or the properties of mathematical figures, as to admit of no opposition, but, like that of testimony, for matter of fact, of which indeed it chiefly consists, though sufficient for conviction, yet admits of difficulties. This serves for the trial of our faith, and to be a test of our moral disposition; and is analogous with the general method of

God's



God's government and conduct towards his reasonable creatures, or the common course of his providence; in which, when he interposes in their favour, he never does all that he might or could do, but only what is enough, or requisite to the exigence of their circumstances, and leaves them to use the powers of their nature, to apply and improve his assistance. As the angel, when he had miraculously delivered Peter out of prison, and brought him into the city, did not escort him to any particular place of safety, but left him to make use of his own prudence.

' There are difficulties in all subjects of enquiry, and those who never had any difficulties about the truth of religion, have never, I should think, considered it much; nor should they imagine their assurance arises from their superior knowledge: it rather springs from ignorance and thoughtlessness. I take it, therefore, for granted, that some of you, my dear friends, who have believed the Gospel, who have made a profession of christianity, and have been sincere, hearty, and even affectionate therein; like these galatians, who had received the apostle as an angel of God, and would have plucked out their eyes to have given him, yet, from your own reflections, something in the turn of your condition and circumstances, from reading, or from company, in the present day, have had, at times, or may yet sometimes have, great doubts about the truth of christianity. Now, if this be the case with any of you, I would advise you not only to read and consider the rational, external evidence of christianity, collected in some clear, easy writers \*, which it is certainly our duty to do; but I must entreat you also to attend to another kind of evidence, and that is, your own past experience. Look into your own bosoms, your hearts and lives, and see what effects your belief of the Gospel has had upon you, and what evidence *that* affords for the truth and divine authority of the Gospel, and for our adhering to it.

' This devout experience, however some may affect to discard and deride it, whereby they do great injury to the real interests of religion, is the inward witness which St. John says the believer has; and this is indeed the principal evidence, the bulk of the people can have in this case; and even after all the rational satisfaction which the more learned may attain from their close enquiries, this is the most powerful principle they have to counteract temptations to infidelity and apostacy, which will frequently arise from the sensual appetites, the passions of the heart, or the prejudices and temper of the mind.'

The last sermon in this collection, which was preached on the accession of his present majesty, and published at that time, so strongly expresses sentiments of loyalty and attachment to the british constitution, and the present reigning family, that, as the editor remarks in the preface, it may be appealed to, with many other discourses pub-

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\* Such as "Doddridge's sermons on the evidences of christianity," "Dr. Squire against indifference in religion," and others.

' To these authors it is proper to add, "Priestley's institutes of natural and revealed religion," his "discourses on the evidence of revealed religion," his "answer to Paine's age of reason," and the late excellent view of "the evidences of christianity," by archdeacon Paley.—Ed.'

lished on that occasion, as a decisive proof, how ungenerous, as well as unjust, are the reflections which have been lately cast upon the dissenters, as inimical to government, or to the monarchical part of the british constitution.

ART. XVII. *Sermons on various Subjects.* By the late Rev. Thomas Toller. 8vo. 310 pages. Price 6s. in boards. Robinsons. 1796.

THE sermons contained in this volume, excepting the last two, have already appeared in print, and therefore do not at present require more than a general notice. The subjects are; sermon I, II, on the Lord's supper; III, IV, on the distribution of the future reward; V, on the day of salvation; VI, on the coming and enlargement of the kingdom of God; VII, on obedience to the divine commands; VIII, on the shortness and uncertainty of human life; IX, on the frequent instability of religious reformation; X, on a future state. Of these discourses the *fifth* was preached for the benefit of a charity school, 1773; the *sixth* was preached in 1779, before the correspondent board in London of the society in Scotland for promoting christian knowledge; the *eighth* is a funeral sermon, in which the death of a young man is seriously and pathetically applied to the purpose of moral instruction. The rest are practical discourses, which, though not distinguished by any peculiar novelty of sentiment, or elegance of style, may be read with pleasure and advantage as lessons of piety and virtue.

M. D.

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P O E T R Y. THE DRAMA.

ART. XVIII. *Observations on Pope.* By Gilbert Wakefield, B. A. 8vo 346 pages. Price 7s. Payne. 1796.

IT is with great pleasure, that we obey Mr. W.'s summons, to accompany him into the enchanting field of poetical criticism; where we may, for a while, escape the brambles of political and theological disputation, and, under so able a guide, be amused with culling and assorting parnassian flowers. The general question of the poetical merit of Pope we shall not at present discuss: we choose rather to concede, without contest, the whole extent of Mr. W.'s high panegyric, that Pope is a poet, 'for delicacy of feeling, accuracy of judgment, poignancy of wit, urbanity of humour, vivacity of fancy, discernment of human character, solemnity of pathos, pregnancy of sentiment, rectitude of taste, comprehensive diction, melodious numbers, and dignified morality, without a rival in ancient or modern times.' We do this the more readily, because Mr. W. has not pronounced this eulogium as an oracular decision, without supporting it by argument or illustration. In the preface to these observations we find this poet's excellencies so happily illustrated, by comparing them with the rules laid down by those excellent critics of antiquity Horace and Longinus, that we cannot resist the inclination to copy, before we proceed to the work, the former part at least of the passage: only promising, that it will be necessary for the reader to peruse it with a grain of allowance for the author's partiality to his favourite poet.

Preface.

Preface, p. ix.—‘*Horace*, in his *Satires*, i. 4. 39. thus exhibits the criterion of a TRUE POET, in contradistinction to the simple versifier :

Primum ego me illorum, dederim quibus esse poetis,  
Excerptam numero: neque enim concludere versum  
Dixeris esse satis: neque si quis scribat, uti nos,  
Sermoni propiora, putes hunc esse poetam.  
*Ingenium* cui sit, cui *mens divinior*, atque *os*  
*Magna sonaturum*, des nominis hujus honorem.

Three essential qualifications, we see, must combine to the composition of a genuine bard: 1. *Ingenium*; Genius, or native capability; an endowment, principally displayed, as it regards the poetic character, in “*Creation*,” or “original discovery.”

‘1. Now this “*creative*,” or, “*inventive*, *Faculty*” of Pope may be most commodiously asserted, and with indisputable efficiency, from his *Rape of the Lock*, and *Dunciad*; because a comparison with the great poetical inventors, who preceded him, may be most obviously instituted from these performances. But I thus pronounce, rather in compliance with popular opinion, than in conformity to my own conception of the subject, and, as I think, to Truth itself. Those poets after Homer, who have gained the highest reputation for creative power in antient and modern days, tread too closely in his steps for a reasonable claim of independent merit in this particular: and, as far as I can discover, no less invention, in proportion to the extent of his performance, is discoverable in our author’s *Dunciad*, than in the *Paradise Lost* itself, and much more than Virgil’s poem can assert. Now, in my judgement, as much original ingenuity, as novel and extensive a creation of excursive fancy, is exhibited in the *Moral Essays* of Pope, and most of his other pieces, as in the poetry of any artist that could be mentioned. His invention is only less conspicuous in actual display than that of others, from the paucity of his original productions; a paucity, not assignable to the poverty of a barren or exhausted intellect, but to an incidental misemployment of his talents on the works of Shakspeare, and to the devotion of so long a time to *translation* only:

‘And Pope’s *ten years* to comment and translate.

‘2. The *second* quality specified by Horace is, the *mens divinior*, “a mind of diviner constitution.” By this I understand that enthusiastic rapture, to which glowing conceptions and ecstatic visions are congenial; which kindles into transport, or melts with sensibility, at the contemplation of Nature in her attire of sublimity and beauty. This divine glow of soul is by Aristotle, in his *Poetics*, denominated a *prophetic impulse*; as productive to the poet’s fancy of those wild emotions, those thrilling energies, which agitated the heathen prophets under the supposed operation of an inspiring and in-dwelling deity. As long as the *Messiah*, the *Windsor-Forest*, the *Elegy on an Unfortunate Lady*, the *Eloisa to Abelard*, and the *Prologue to the Satires*, shall survive, to pronounce their testimony; so long will the title of Pope remain undisputed through the realms of Wit, to the finest phrenzies and most delicate agitations of intellectual sensibility.



\* 3. With respect to the remaining qualification required by the roman poet, from whose judgement on this subject, as a preceptor and practitioner of equal excellence, lies no appeal, *os magna sonaturum*, or "a vigour and magnificence of sonorous phrase;"—from the *Temple of Fame*, the *Essay on Man*, and the *Imitations* of the Epistles in the second book of Horace, (not to instance in any of the works alledged under the former heads) specimens of poetry, as noble and as numerous, for the grand embellishment of gorgeous phraseology, and the glowing emblazonry of splendid metaphor, may be selected, as from *Virgil* himself, and, perhaps, *Milton*; poets, pre-eminent, beyond all controversy, for brilliancy and pomp of diction.

The author goes on to apply the poetry of Pope, in the same manner, to the touchstone of excellence proposed by Longinus in his five sources of the sublime in composition.

That our readers may be apprized of the kind of entertainment which they are to expect from these observations on Pope, we inform them, that Mr. W.'s sole aim, according to his own statement, has been, 'to illustrate Pope, as an elegant english classic, by opening the sources of his imitation, by noticing his beauties of sentiment and expression, and occasionally his improprieties in both;' he judiciously declines the task of developing the general plan and conduct of the poems; a task which, as he properly remarks, leaves great scope for the sportive conjectures of imagination, and which is executed by rules, that are often the mere whimsical positions of arbitrary critics, without any foundation in truth and nature.

Pref. p. xvii.—'If,' says the author, 'the predominant effect of a poem, without gross incongruities and palpable want of artifice in it's construction, be impressive, and enchain the soul with a continuity of strength and elegance: all enquiry into the particular adjustment of the parts, and it's general constitution, may seem but a visionary and preposterous occupation. Had Homer made a very different distribution of events in his poems, the complaisant dexterity of criticism would soon have proved it the very best that human ingenuity could devise.'

From the extracts we shall make from these observations, it will sufficiently appear, that Mr. W., though fond of verbal correction, is not a phlegmatic critic, but an ardent admirer of poetical excellence. P. 29.

WINDSOR FOREST.

'Ver. 144. The yellow carp, in scales bedropt with gold.

There is a most exquisite beauty of this kind in *Waller*, in his "Apology for having loved before:"

To man, that was in th' ev'ning made,

Stars gave the first delight;

Admiring, in the gloomy shade,

Those little drops of light.

But our poet dipt his urn in the fount of *Milton*, Par. Lost, vii. 406.

— or, sporting with quick glance,

Show to the sun their way'd coats dropt with gold.

An admirable effort! to which *Gray* has acknowledged his obligation.

Some

Some shew their gaily-gilded train,

*Quick-glancing to the sun.*

This part of the poem much resembles the *Mosella* of *Ausonius*, where, if I mistake not, a very apposite verse in every respect, ver. 88. should thus be written:

*Purpureisque Salar stillatus tergora guttis.*

Compare Virg. *Geo.* iv. 99. where *Lauderdale* thus elegantly renders:

And are bedropp'd with gold, all shining bright;  
And all their limbs are flash'd with stars of light.

' Ver. 173. This transformation of *Lodona* into a river is formed upon the fable of *Arethusa* in *Ovid*: and a similar fable is related by *Claudian*, *Rapt. Prof.* iii. 251. And with the *long oblivion* of our poet, Mr. *Steevens* compares *Virgil*, *Æn.* vi.

*Securos latice et longa oblivia potant:*

where *Pitt's* version is highly dignified and sonorous:

To yon dark streams the gliding ghosts repair,  
And quaff deep draughts of *long oblivion* there.

' Ver. 179. A painted quiver on her shoulder sounds.

Imitated, perhaps, from *Virgil*, *Æn.* xi. 652.

*Aureus ex humero sonat arcus, et arma Dianæ:*

*Diana's arms upon her shoulder sound.*

*Dryden.*

' Ver. 192 and 197. may be compared with *Manwaring's* version of the passage imitated in *Ovid*:

Who felt his breath pant on my braided hair,  
And heard his sounding tread, and knew him to be near.

*Sanders* renders thus:

How-ere his sounding steps, and thick-drawn breath,  
That fann'd my haire, affrighted me to death:

whom our bard manifestly consulted.

' Ver. 206. For ever murmurs, and for ever weeps.

*Thomson*, in his *Summer*, has a parallel verse of equal beauty:

So, faint resemblance! on the marble tomb,  
The well-dissembled mourner stooping stands,  
For ever silent, and for ever sad!

' Ver. 211. Oft, in her glass, the musing shepherd spies  
The headlong mountains, and the downward skies.

The description is at once physically correct and poetically rich. Perhaps, *Dryden*, at Virg. *Ecl.* ii. 33. might assist him:

Nor am I so deform'd; for late I stood

Upon the margin of the briny flood:

The winds were still; and, if the glass be true,

With *Daphnis* I may vie, though judg'd by you.

We are reminded also of a passage in *Gray's Elegy*:

His listless length at noon-tide would he stretch,

And pore upon the brook that bubbles by.

' Ver. 212. The headlong mountains, and the downward skies:

The wat'ry landscape of the pendent woods.

Eve, looking into the fountain, in *Dryden's State of Innocence*,  
Act ii.

What's here? another *firmament below*,  
Spread wide, and other *trees* that *downward* grow. S.  
From *Paradise Lost*, iv. 459.

I laid me down  
On the green bank, to look into the clear  
Smooth stream, that to me seem'd *another sky*.

So *Addison*, too, in his *Cato*:  
Reflects each flow'r that on the border grows;  
And a *new Heav'n* in its fair bosom shows.

*Parnell*, in his *Hermit*:  
Down bend the banks, the *trees depending* grow;  
And *skies* beneath with answer'ing colours glow.

' Ver. 214. Rather, perhaps:  
*Inverted trees*, that tremble in the floods.'

P. 75. ' RAPE OF THE LOCK. Canto 2.

' Ver. 61. Transparent forms, too fine for mortal sight.

He was thinking, perhaps, of *Milton's Penferoso*, ver. 14.

Whose faintly visage is too bright  
To hit the sense of human sight:  
where our sublime bard palpably imitates, or rather translates, a  
well known verse of *Horace*:

*Et vultus nimium lubricus aspici.*

So *Shakspeare* in his *Merry Wives of Windsor*, Act ii. Scene 2.  
"She is *too bright to be look'd against*." Dr. *Chetwynd* also has a  
couplet in his verses to *Roscommon*, which the reader will see with  
pleasure:

Her beauties are too heav'nly and refin'd  
For the gross senses of a vulgar mind.

The notion was derived from the platonists. Thus one of that sect,  
*Apuleius*, in his treatise *De Deo Socratis*, speaking of the bodies of  
the dæmons, with a luscious luxuriance of phrase peculiar to that  
writer: "*dæmonum corpora—sunt—ex illo purissimi aëris liquido et  
sereno elemento coalita, eoque nulli hominum temerè visibilia:—  
quod nulla in illis terrena soliditas locum luminis occuparit, quæ  
nostris oculis possit obfistere, quâ soliditate necessariò offensa acies  
immoretur: sed fila possident corporum rara et splendida et tenuia,  
usque aded ut radios omnes nostri tuoris et raritate transmittant, et  
splendore reverberent, et subtilitate frustrentur.*"

P. 78. ' CANTO 3.

' Ver. 8. Dost sometimes counsel take—and sometimes tea.

This association, of serious and comic subjects with the same verb,  
is one of the most diverting ingredients of comic poetry. Thus in  
*Canto ii.* ver. 107.

Or stain her honour—or her new brocade.  
*Phædrus*, v. 2. 8.

Nunc conde ferrum—et linguam pariter futilem,  
Put up your weapon—and your blustering tongue:

a passage



a passage, which *Butler*, the grand exemplar of this species of festivity, seems to have had in view at part ii. canto 2. ver. 660.

The knight transported, and the squire,  
Put up their weapons—and their ire.

\* Ver. 9. He gave originally:

Hither our nymphs and heroes *did* resort.

Compare the note on the Art of Criticism, ver. 219.

\* Ver. 21. The hungry judges soon the sentence sign,  
And wretches hang that jurymen may dine.

A lively stroke of satiric humour! like that of his friend *Gay* in fable 36, part i. from *Garth's Dispensary*:

For petty rogues submit to fate

That great ones may enjoy their state.

Anacharsis, the scythian philosopher, laugh heartily at Solon the athenian, as *Plutarch* tells us in his Life of Numa, for expecting to repress the injustice and mutual depredations of the citizens by laws: "which, says he, are like spiders' webs; they hold fast the slender and feeble, but let the powerful and rich escape."

*Stobæus* also relates a merry passage of Democritus, who cried out, as he saw a thief carried to execution, "Poor blockhead! to steal such trifles! Hadst thou had the wit to become a robber on a larger scale, thou wouldst have sent others to execution instead of being carried thither thyself." Whence *Juvenal*, i. 73.

Aude aliquid brevibus Gyaris et carcere dignum,  
Si vis esse aliquis.

Dare treasons, murders! if thou wish to sit

With credit on the treasury-bench, like —

In the same strain our poet himself originally wrote at his Essay on Man, ii. 226.

The thief damns judges, and the knaves of state;  
And dying, mourns small villains hang'd by great.'

P. 109. 'ELOISA TO ABELARD.

\* Ver. 253. Still as the sea ere winds were taught to blow,  
Or moving spirit bade the waters flow:  
Soft as the slumbers of a saint forgiv'n,  
And mild as opening gleams of promis'd Heav'n.'

A fine improvement on a passage in *Sir William Davenant's Address* to the Queen:

Smooth as the face of waters first appear'd,  
Ere tides began to strive, or winds were heard;  
Kind as the willing saints, and calmer far  
Than in their sleeps forgiven hermits are.

\* Ver. 258. The torch of Venus burns not for the dead;  
as in the case of the lamp for the entombed vestal, in ver. 264.

\* Ver 263. This passage glows with an impassioned sublimity, that beggars all panegyric. The original says, "Quocunque loco me vertam, amantium voluptates dulces semper se oculis meis cum suis ingerunt desideriiis." Inter ipsa Missarum solemnia, ubi purior esse debet oratio, obscœna earum voluptatum phantasmata ita sibi penitus miserrimam

*miserrimam captivant animam, ut turpitudinibus illis magis quam orationi vacem.*"

' Ver. 269. Thy voice I seem in every hymn to hear.  
There is great propriety in this association, because she had told us before, ver. 65, that "Heav'n listen'd while he sung."

' Ver. 270. With every bead I drop too soft a tear.  
Both the image and the expression are alike incapable of improvement. In the same spirit Mrs. Rowe's Elegy:

And love still mingled with my piety.  
But the peculiar ornament of our poet's verse seems borrowed from Sedley's verses on *Don Alonzo*:

The gentle nymph, long since design'd  
For the proud monsieur's bed,  
Now to a holy jayle confin'd  
Drops tears with every bead.

' Ver. 271. — clouds of fragrance:  
*Sabæis nubibus: Statius, Silv. iv. 8. 2.*  
And the whole passage, both in phrase and imagery, is indebted to one in *Craslow*, suggested by Mr. Stevens:

Does thy song lull the air?  
Thy tears' just cadence still keeps time:  
Does thy sweet breath'd pray'r  
Up in clouds of incense climb?  
Still at each sigh, that is each stop,  
A bead, that is a tear, doth drop. p. 4.'

P. 165. ' ESSAY ON MAN.

' Ver. 193. Why has not man a microscopic eye?  
For this plain reason, man is not a fly.  
Say what the use, were finer optics given,  
T' inspect a mite, not comprehend the heav'n?  
Or touch, if tremblingly alive all o'er,  
To smart and agonize at ev'ry pore?  
Or quick effluvia darting through the brain,  
Die of a rose in aromatic pain?  
If Nature thunder'd in his op'ning ears,  
And stunn'd him with the music of the spheres,  
How would he wish that Heav'n had left him still  
The whisp'ring zephyr, and the purling rill!

That particular expression *microscopic eye*, and the whole reasoning of this astonishing piece of poetry, is taken from *Locke's Essay on the Human Understanding*, book ii. chap. 3. sect. 12. to which I refer the reader, as it is too long for quotation in this place.

' At the sixth verse of this passage, *Pope* had his eye probably on *Milton's Comus*, ver. 97.

Why was the sight  
To such a tender ball, as th' eye, confin'd,  
So obvious, and so easy to be quench'd?  
And not, as feeling, through all parts diffus'd,  
That she might look at will through ev'ry pore?

With

With that exquisite verse, the eighth, the learned reader may compare what *Pliny* fables of an ancient people, who subsisted by the smell of flowers only, and aromatic plants; and were deprived of life by the more violent effluvia of their odours: *Nat. Hist.* vii. 2.

‘That notion of Pythagoras, which is mentioned immediately after, occurs also in *Butler*, *Hudib.* ii. 1. 617. whom our poet probably had in view:

Her voice, *the music of the spheres,*  
So loud, *it deafens mortal ears.*’

P. 191. ‘Ver. 260. Tell (for you can) what is it to be wise?’

These interjectory appeals give great vivacity and emotion to a passage; and are frequently, as in the present instance, peculiarly pleasing and impressive. That in *Gray’s* *Elegy* is also perfectly elegant and happy:

Approach, and read (for thou canst read) the lay.

*Homer* led the way, in *Od.* Δ. 827.

Τοιη γὰρ τοι πομπὴν ἄμ’ ἐρχέσθαι, ἣν τε καὶ ἄλλοι

ἄνθρωποι κρησάντο παρεστᾶμεναι, (δυναίαι γὰρ)

Πάλλας Ἀθηναίης.

An elegance of this kind, highly meritorious, occurs in *Bourne’s* translation of *Lucy* and *Colin*; and would alone evince the fine taste of that admirable versifier:

Oh! have you seen a lily pale,  
When beating rains descend?

Vidistin’ (*quin sæpe vides*) ut languida marcent  
Lilia, quæ subitæ prægravat imber aquæ?’

P. 205. ‘MORAL ESSAYS.

‘Ver. 241. ——— then bring the jowl!

The original story is in *Athenæus*, viii. 5. where *Macchon* the comic poet tells us, that, “when the physician came in, and told *Philoxenus* the writer of *Dithyrambics*, a great epicure, and sick from devouring an entire polypus, except the head, that he had but a few hours to live; It is well, said *Philoxenus*: I have arranged all my poetical concerns as I could wish; and, since *Charon* and *Fate* will have no denial, and I must depart; that I may leave nothing of value behind, bring me the jowl of the polypus!” The reader will also find the story in *John Hale’s* sermon on gluttony; whose works he, who has not read, should read without delay. In the proverbial *Centuries of Diogenian*, iii. 12. is the following passage: “The athenian, when he is dying, holds out his hand.” This, says the greek interpreter, is levelled at the avarice of the athenians, who were very greedy of gain.’

P. 233. ‘PROLOGUE TO THE SATIRES.

‘Ver. 169. Pretty! in amber to observe the forms

Of hairs, or straws, or dirt, or grubs, or worms.

*Walsh*, in an elegy to his mistress, has some apposite and polished lines, which the reader will thank me for bringing to his notice:



Verse can give fame, can fading beauties save,  
And, after death, redeem them from the grave;  
Embalm'd in verse, thro' distant times they come,  
Preserv'd, like bees, within an *amber* tomb:

a passage which might assist our author in those divine verses of his Epistle to Mr. Jarvis, ver. 48.—Martial has several epigrams on this subject: see, among others, iv. 59. vi. 15.

This benevolence of *amber*-preservation our poet uncharitably performed for the perishable heroes of the Dunciad, on which subject the following epigram has an elegance that will please the reader:

The craven rook and pert jackdaw,  
Tho' neither birds of moral kind,  
Yet serve, if hang'd, or stuff'd with straw,  
To show us, which way blows the wind.  
Thus dirty knaves, or chatt'ring fools,  
Strung up by dozens in thy lay,  
Teach more by half than Dennis' rules,  
And point instruction ev'ry way.  
With *Ægypt's* art thy pen may strive:  
One potent drop let this but shed,  
And ev'ry rogue, that stunk alive,  
Becomes a precious mummy, dead.'

In the preceding passages, the reader will see much reason to admire our critic's facility of recollection, ingenuity of remark, and felicity of illustration. Sometimes Mr. W. indulges himself in satirical pleasantry: for example. P. 263.

' Ver. 104. Have you not seen, at Guildhall's narrow pass,  
Two aldermen dispute it with an ass?

The colloquial familiarity of the second verse much heightens the festivity of the thought. Butler had formerly compared this worshipful fraternity to *calves*, in those memorable verses:

*A calf an alderman, a goose a justice,  
And rooks committee-men and trustees.*

How are these great wits to be reconciled to each other, whose authority is alike respectable? We may, I think, by a very venial hypothesis, and with a candour due to genius, solve the difficulty, by conceiving, that some *aldermen* are *asses*, and some *calves*.'

P. 308.—' Ver. 357.

' Prompt or to guard or stab, to saint or damn,  
Heav'n's Swifs, who fight for any God or man.

This irreverent insinuation against the disinterested purity of the holy brotherhood our poet has translated from that most redoubtable of Miso-Parsons, *John Dryden*, in his *Hind and Panther*:

*Those swisses fight on any side for pay,  
And 'tis the living that conforms, not they.*

Butler had no more grace than his unhallowed successors, but with equal audacity suspected the motives of the clergy in their laudable accommodations of sentiment to the exigencies of the time, and in becoming

becoming all things to all men, to all circumstances, and to all doctrines: as witness *Hudibras*, iii. 1. 1273.

What's orthodox, and true believing  
Against a conscience?—A good living.  
What makes all doctrines plain and clear?—  
About two hundred pound a year.  
And that, which was prov'd true before,  
Prove false again?—Two hundred more.

But observe the melioration of mankind! A modern wit, of no vulgar merit, thus respectfully describes the bench of bishops, as conforming in godly practice and pious resignation to the true sanctity of their venerable order:

They, still obedient to their *Maker's* nod,  
*Adore* their *Sovereign*, and *respect* their *God*:  
And wait, good men! all earthly things forgot,  
In humble hope of *Enoch's* happy lot.'

r. 323.—' Ver. 338. And *Alma Mater* lie dissolv'd in Port.

We have here a notable proof, that the *prophetical* character at the publication of this poem was not disjoined from the *poetical*: for then, not port, but a much humbler beverage, *nut-brown ale*, was the favourite liquor of *Alma Mater's* nurslings; and for many years after that period. But, as this is a hard doctrine, notwithstanding the *prospective* vision, in which these great changes are displayed, may we not have recourse to a different interpretation: and, as the word *dissolved*, will easily signify mere relaxation to tranquillity and peace, the phrase to be *dissolved in port* will mean "a happy retirement into the *harbour*" of rest from those laborious studies and exertions, which may be expected to harass the votaries of learning in academic bowers? That this period of somnolent and unprofitable inactivity is arrived, far be it from us in any wise to insinuate; or even to suppose the possibility of such degeneracy, in this learned seminary! *Scriblerus*, in mss.'

On two or three occasions, Mr. W. suffers his fondness for a jest to seduce him out of the path of cleanliness farther than seems perfectly consistent with elegance of taste. Examples of this kind will be found, in a curious note on the *Dunciad*, B. 11, ver. 148, where the critic luxuriates in *fragrance*; in an article of natural history of the badger, ib. ver. 85, and in one or two other places where it is found convenient to introduce the decent dash. 'Tis pity that the critic did not on these occasions imitate the scrupulous delicacy of the poet, whom, on the note on the *Dunciad*, B. 11, ver. 405, he much commends, for throwing over the cause of the undulation there described, the decent veil of indefinite phraseology. The note on the *Dunciad*, B. 1v, ver. 176, in which an instance of scotch hospitality is related in the manner of Joe Miller, and another on the verses upon two lovers killed by lightning, in which that pathetic tale is unfeelingly and grossly burlesqued in a vile epigrammatical pun, are a discredit to the publication. Some instances occur of conjectural interpretation, which will, we believe, by most readers be thought fanciful and without foundation. When Pope, in the

Essay

Essay on Man, B. II, ver. 19, says "Correct old time and regulate the sun," Mr. W. understands by the latter expression, the astronomical ascertainment of true time from apparent time: and he imagines that in ver. 37, "Who saw it's fires here rise and there descend;" the poet intended an allusion to that wonderful problem, the 21st of the third book of sir Isaac's *Principiæ*, which proposes to discover the trajectory of a comet from three given observations:—we cannot give Pope credit for so much mathematical learning. That we may leave upon the minds of our readers a favourable impression of a work, which, with some defects, has much merit; we shall add an excellent note on the first verse of the Universal Prayer.

r. 198.—' Ver. 1. Father of all, in ev'ry age,  
In ev'ry clime ador'd,  
By faint, by savage, and by sage,  
Jehovah, Jove, or Lord!

'The creator and protector of the world is here comprehensively addressed under the various names, by which he has been distinguished in the system of revelation, the theology of polished antiquity, and the conceptions of rude barbarians. The same God and Father, under different degrees of manifestation and conviction, has been acknowledged alike, through every age, and in every circumstance, by all his children of mankind. And what is there in these sentiments not perfectly philosophical and evangelically pure? A man's notions of christianity must be strangely paradoxical indeed, who can see any inconsistency between this poetical address and the spirit of that celestial institution.'

Mr. W., after publishing one volume of Pope's works, has been induced to drop his design of editing the whole, in consequence of information which he has received, that Dr. Warton has undertaken, and already begun, the work. The notes of Mr. W.'s former volume are not repeated in this; but others are added as supplemental to them.

ART. XIX. *The Sea-sick Minstrel; or, Maritime Sorrows. A Poem, in Six Cantos.* 4to. 64 pages. (With a Frontispiece). Pr. 5s. R. White. 1796.

IT is not easy to refer this heterogeneous performance to any one of the classes, under which critics have arranged the productions of the muses. From the title, the reader might be led to expect an elegiac tale of sorrow: nothing, however, was farther from the author's intention. If the poem have a tendency to excite any kind of sympathy, it is not that tender sentiment which draws tears from the eyes, but a fellow-feeling of a grosser kind, in which the stomach has more concern than the heart. The principal subject is, in truth, a disgusting one: the minstrel has been literally sea-sick; and let us be pardoned if we add, that he shows too much of a certain canine propensity, which we leave to the reader's imagination. The poet seems to be a legitimate descendant of dean Swift, and inherits a considerable portion of his stock of elegant ideas. The principal points



in which he differs from his ancestor are, that he has less wit and more decorum. The finery of mock heroics conceals the foulness of the author's conceptions: and, though sea-sickness, with its accompaniments and consequences, is the burden of his song, the author has had the kindness frequently to relieve his reader from the pain of sympathizing with 'maritime sorrows,' by excursions from sea to land, in which, to borrow the quaint language of his proëm, he presents him with 'unexpected incidents of embellishment tessellated in this mosaic picture of querulous disaster.'—With the tale of *querulous disaster* the reader may, if he please, amuse himself at his leisure, in a book elegantly printed, with a beautiful, but not, as far as we can discover, a very significant, frontispiece. We shall content ourselves with making an extract from the episodical matter; in which the writer, who is an *amateur*, or perhaps an artist in painting, satirizes, with some keenness, Mr. Bromley, author of a critical history of the polite arts, and introduces the following sketches of characters in the Royal Academy. p. 34.

' Both fond of science, both to nature true,  
The brother SANDEY's different joys pursue.  
CHAMBERS a pillar of the art appears,  
Enrich'd by praise, and picturesque from years.  
A WYATT's order strikes malignance mute,  
The shaft sound sense, perfection the volute.  
DANCE, robed by Wisdom in Palladian proof,  
Bids culprits tremble, critics stand aloof.

*Yet BROMLEY, arm'd with impudence and lead,  
Flings missive nonsense at each R. A's head.*

While YENN the arts with wedlock welcome greets,  
MOSER resigns to Hymen all their sweets.  
Impell'd by BURCH, the whirring wheel flies round,  
And finish'd gems, like foodful grain, are ground.  
WILTON! for thee the british laurel grows,  
And pleas'd imbowers thy dignify'd repose.  
—Consigned to NOLLEKENS, a sacred trust,  
The hero's image, and the statesman's bust,  
In Parian pride to Fame's steep summit climb,  
Triumph o'er death, and mock the teeth of time.

*Yet biting BROMLEY, Taste and Reason's foe,  
With wooden scythe, directs a deadly blow.*

Dedalian arts a TYLER's hand can trace,  
And social manners crown his hours with peace.  
—Where lofty CHATHAM, prime of patriot names,  
In moving eloquence of action beams,  
Exalted BACON glows with honest pride,  
And rules resistless Time's eternal tide.  
—Here genial feelings fire the breathing stone,  
Imbody thought, and make it bliss to moan;  
Greece in her palmy days had voted thanks,  
And crowning PHIDIAS, form'd a wreath for BANKS.

*Still*

*Still Virtue trembles for Athenian bays,*  
*When BROMLEY's blight assails revered R. A's.*  
 Now OPIE like an Ajax takes the field,  
 Lifts his broad shoulder, and his seven-fold shield,  
 A COPLEY's skill the meed of triumph gives,  
 And the dead statesman on his canvas lives.  
 —Midst aromatic sweets, and solar fires,  
 Where the bright phoenix redolent expires;  
 A second REYNOLDS emanates in blaze,  
 Parnassus echoes "unsuspected praise!"  
 Thy triumphs HOPNER, wealth and fame attend,  
 The town thy patron, and the muse thy friend!  
*Still base detraction poisons ev'ry gale,*  
*As thresher BROMLEY wields his clumsy flail.*  
 A COSWAY's fervour, chain'd to fashion's size,  
 Spurns at restraint, and with the boldest vies.  
 The groups of RIGAUD nervously combin'd,  
 Display extensive discipline of mind.  
 See WHEATLEY form'd by polish of the town,  
 Make rural scenes, the golden age, his own:  
 And WESTALL, playful in Idalian groves,  
 Disport with VENUS, nestle with her doves;  
 Then borne exulting on a steed of fire,  
 To greater deeds—Miltonic flights, aspire.  
*Yet BROMLEY hors'd upon a broom essays,*  
*With wizard wit to worry plum'd R. A's.*  
 Thy colours, ZOFFANI! propitious save,  
 The actor's fleeting graces from the grave.  
 Intrepid NORTHCOTE, with aspiring soul,  
 Pants for expression, and attains the goal.  
 Observing SMIRKE, replete with comic wiles,  
 With softness irritates, with truth beguiles.  
 A rugged BARRY, by ambition stung,  
 The wary Greek's reluctant bow had strung:  
 While modest STOTHARD's temper'd sweetness charms,  
 Winds round the heart, and without effort warms.  
*Yet baleful BROMLEY, like a moon-calf scowls,*  
*And inward burns to drug their birth day bowls.*  
 The works of HAMILTON, by feeling grac'd,  
 Charm with endearing elegance and taste;  
 In full fruition teem Arcadia's treat,  
 Details luxuriant, and a whole compleat!  
 —Born to subdue with touch or smooth, or crisp,  
 And rich in style ere others learn to lisp;  
 See LAURENCE sportively, 'twixt taste and truth,  
 Twine autumn's treasures with the rose of youth:  
 And BARTOLOZZI, tho' to lucre cold,  
 Transmute dull copper into standard gold.  
*Yet, yet again, the maniac BROMLEY burns,*  
*And curses R. A's to untimely urns.*  
 Flora's gay tints, Pomona's vivid tones,  
 RUSSEL's bright crayon in creating owns.

—The

—The pomp of chivalry—the clash of arms—  
Expiring WOLFE—Rome's boast—Love's chaste alarms ;  
Whate'er the theme auspicious WEST selects,  
Science dilates, and energy directs.

The tones of LOUTHERBOURG sublimely roam,  
From Sinai's mount to Jordan's parted foam ;  
With painting's magic as with Prospero's wand,  
The master sways, air, fire, and sea, and land.

*Yet BROMLEY buried in Beotian shade,  
Invokes tornadoes Taste's domain t'invade.*

BURGEOIS' wing'd pencil yields electric sparks,  
Beams in the light, and gives a depth to darks ;  
A GARVEY, erst confined to british hues,  
Bounds unrestrain'd to Baia's mellow'd views :  
Touches by HODGES with their subject glow,  
Harden in rocks, in running waters flow,  
The royal Thames, and gentle Medway gaze  
At gleams of sun-shine thro' the silv'ry maze,  
While FARINGTON, reflectively serene,  
Arrests each transient beauty of the scene.

*Still growling BROMLEY rails at modern days,  
And vows that Hell is peopled with R. A's.*

Now fond of bracelets, now the storied dome ;  
In crayons, HUMPHRY finds an honour'd home.  
Marshall'd by RICHARDS in perspective line,  
Groves, palaces, and pageants proudly shine.  
A CATTON's tints triumphantly embark,  
On seas of heraldry in NOAH's ark.—

While groveling tribes contrive to err by rule,  
And shrink dismay'd from BUONAROTA's school ;  
Lo ! FUSELI sustain'd on rapture's wings,  
Terror, delight, and chains, and chaplets flings !

*Still BROMLEY foams—'tis HE, 'tis HE—he cries,  
Has broach'd the GAS by which I sought to rise ;  
To him belong Night-mare and Weird spell,  
To him I give the hottest place in Hell.'*

Some strictures on Mr. Knight's poem entitled, The Landscape, are introduced in the last canto.

ART. XX. *The Political Dramatist*, in November, 1795. *A Poem.*  
4to. 18 pages. Price 1s. 6d. Parsons.

A distinguished dramatic senator is severely satirized in these verses : other leaders of opposition come in for their share of obloquy, and the minister for an abundant portion of praise. The lines are not deficient in strength and harmony ; and whatever may be thought of the accuracy of the portraits, it will not be disputed that they are sketched with sufficient boldness. The following is part of a soliloquy, which the poet puts into the mouth of the dramatist. P. 13.

‘ Since all that genius, all that wit can give,  
Or sovereign nature's high prerogative ;  
All that approving taste may best ensure,  
Fancy's gay blossom, or the fruit mature ;

The



The stores of memory, and the treasur'd wealth  
 Of classic moments in laborious stealth ;  
 Or readiest elocution's easy flow,  
 Thoughts that enchain attention, words that glow,  
 And paint the changeful manners of the age,  
 To lil'ning senates, or the enraptur'd stage ;  
 Cast round my name but ineffectual rays,  
 Or bless with dry sterility of praise ;  
 Too late, alas ! I feel, a statesman's part  
 Must bear the impress of an honest heart.  
 Scorn'd, though admir'd, mid flaming tempests cast,  
 No laurel saves me from the public blast,  
 But struck and circumscrib'd in all my rage,  
 I stand the sad Bidental \* of my age.

\* Better be with the mob ; their fancies cheat ;  
 By human hackneys dragg'd from street to street ;  
 With metaphors confound their rambling minds,  
 Of unfledg'd tempests and of infant winds :  
 Better go mount the tribunitian chair,  
 Hurl wildest doctrines through the wildest air,  
 With sophistry that fits the phrenzied crew,  
 Lank, haggard, lean, in black rebellion's hue,  
 Till cymbals † seem through fancy's ear to ring  
 In dismal notes around a suffering king.'

ART. XXI. *A Supplement to the Golden Age : or, the Virtues of the Modern Catholicon clearly displayed.* By Bob Aliquis, s. t. p. 8vo. 36 pages. Price 1s. 6d. Owen. 1795.

OF the poetical epistle to which these lines are a supplement our readers will find an account in our Rev. Vol. xix, p. 468. The attack upon some ingenious gentlemen, who have lately endeavoured to extend the benefits of chemical science by applying several kinds of air to medicinal purposes, is here renewed, but with more illiberality than wit. This Mr. Bob Aliquis, s. t. p., has certainly very much misapplied his small talents in ridiculing laudable exertions for the public good. Hear now *poetically* the wag displays the use of oxygen to sailors. P. 24.

\* No more the gallant Tar shall dread the storm,  
 But to the main-mast top shall fearless swarm ;  
 For should stern BOREAS lay the ship on side,  
 Yet o'er the waves he *buoyantly* would ride.  
 Of Oxygene—a bottle—if he does not crack it,  
 Will serve the sailor better than *cork* jacket,  
 Since this pure air, we've—by experience—found,  
 Makes animals less easy to be drown'd.

\* • The word BIDENTAL in Roman writers signifies a place or person struck with lightning. It was usual to inclose the place, and erect an altar on the spot, *that all persons might avoid it.*

\* † In the ancient sacrifices offered to the bloody idol of Moloch, it was customary to clash the cymbals and other instruments, to overpower the cries and groans of the agonizing victims.

And

And if thereof he now and then should sip,  
 'Twill cheer his spirits full as well as *flip* :  
 Aye, e'en 'twill make the tippling crew agog,  
 When storms have ceas'd to have it before *grog*.  
 " Now *blast* my eyes, and blest my eyes again,  
 " Jack ! Let us have a sip of Oxygen ;  
 " For Oxygen, my lad ! will cheer the soul,  
 " And merrily we'll sail from pole to pole."

ART. XXII. *Speculation; a Comedy, in Five Acts. As it is performed at the Theatre-Royal, Covent-Garden.* Written by Frederick Reynolds. 8vo. 78 pages. Price 2s. Longman. 1795.

COMEDY, in this play, appears in her proper character, "holding, as it were, the mirror up to nature, and showing the very age and body of the time it's form and pressure." Among the excesses of the present age, there is none which calls more loudly for correction, than that adventurous and unprincipled spirit of speculation, which puts to hazard solid possessions, those of other people, as well as a man's own, upon ill-concerted and hazardous projects, and, in the hope of a sudden accumulation of wealth, violates private justice and public honour. Speculators, who thus, from avaricious motives, bring distress upon individuals, and disgrace upon their country, while they have the good fortune to escape more serious punishment, cannot be too severely chastised by the lash of satire.—The character of *Project* in this play, allowing for some necessary heightenings of colouring in dramatic paintings, is a faithful copy from originals, which may without difficulty be found in various departments of active life; and his unsuccessful speculation, which furnishes the principal incidents of the play, teach an excellent economical and moral lesson.

The plot of this play is sufficiently filled, without being loaded, with incidents which are natural, interesting, and, in several particulars, new. The stage effect is throughout judiciously consulted; and, as usual, the audience is treated with a surprise. The dialogue is enlivened by several happy strokes of wit, and by humorous allusions to fashionable phrases and manners. The language is easy, lively, and well suited to the characters. In short the piece is, on the whole, a very entertaining as well as instructive dramatic lecture. Our readers will form a favourable idea of this play, and will easily believe us, when we assert, that it does not discredit the pen, to which the public has been indebted for the *Dramatist*, *Notoriety*, *How to grow Rich*, and the *Rage*, after they have perused the following *King's-Bench Scene*, in which a speculator and a nabob meet, and make a mutual discovery of their poverty. P. 61.

\* SCENE—*An elegant Room in the King's Bench.*

\* Enter PROJECT, and PROMPTLY.

\* *Project.* Ay, ay: this room will do very well for the little time I shall stay: get it ready, and in the mean time I'll return and finish my conversation with sir George. Why, you have very good company here, in the King's Bench. Oh! I beg pardon—College, I think you call it.

‘ *Prom.* Yes, College is the polite name for prison, sir: pray, won’t you pull off your boots?

‘ *Project.* No, as I shall soon get my discharge, I remain booted and spur’d ready to ride away, you see—though sir George has been telling me, that a fox-hunter, who has been a prisoner here these ten years, has been so sure of getting out every moment, that he has been booted and spur’d the whole time: however, I’ve written to my cousin Tanjore, told him the alderman has arrested me: and there’s no doubt but he’ll come instantly and pay the debt—so get the room ready.

‘ *Prom.* Yes, sir: but about the chum.

‘ *Project.* The chum!—what’s that?

‘ *Prom.* Your companion, sir: every room in the King’s Bench has two tenants; and unless you buy the other gentleman—

‘ *Project.* (*giving him money*) There then, I buy the other gentleman: there’s for the chum; and now, when Mr. Tanjore comes, call me (*looks round the room.*) um! hah! handsome room, good furniture; and if all fails, perhaps this is as good a place for speculation as any other. (*Exit.*

‘ *Enter MEANWELL, shewing in TANJORE.*

‘ *Mean.* Nay, look up, sir: Mr. Promptly, here’s a prisoner just arrived, who is so melancholy, that I’ve brought him to your gay apartments to raise his spirits: were you never in jail before, sir.

‘ *Tan.* Yes: in India, sir—heigho!

‘ *Prom.* Come, look around you, and be cheerful: why, what are you? and who arrested you?

‘ *Tan.* I’m a Nabob, and my taylor arrested me for thirty pounds, (*looks up*) heh! how? egad! this is not like the indian palace: pray, sir, inform me; are all the rooms like this?

‘ *Mean.* No: I wish they were: mine is a wretched one; but having been all my life at sea, I know nothing about the town: the last tenant of this room was a blackleg.

‘ *Prom.* And the present one is a swindler, I fancy, for he came here in a coach and four.

‘ *Tan.* Came to jail in a coach and four! ah! I see how it is: ’tis here as elsewhere—the fraudulent debtor rolls in luxury: the unfortunate one starves; and while a gallant seaman is in one room freezing without fire or food, a dashing money-lender is in the next, quaffing champagne, and drinking “confusion to his creditors!”—but no matter: they hang themselves, or the law hangs them; for the devil will have his own.

‘ *Prom.* Ay, ay, we have but three or four of them.

‘ *Tan.* So much the better: but as I shall certainly be out in a few minutes—what do you smile at? I’ve sent to my cousin Project; and I’m sure he won’t suffer me to be confin’d for the paltry sum of thirty pounds—no, no: my getting out is a certainty; and as I wish to see this coach and four gentleman, before I go, I’ll, with your leave, sit down here till he comes.

‘ *Prom.*



\* *Prom.* With all my heart: I'm glad we leave you in better spirits. [*Exit with Meanwell.*]

\* *Tan. (solus)* Being alone, I get nervous again: this now, is the end of dissipation! of losing large sums at Bubble's club, and wasting others on houses, horses, carriages—and where was the gratification? when I us'd to dash through the streets in my phaeton, every body was envying, sneering—nobody seem'd pleas'd: nobody! yes? hang it, the bailiffs us'd to smile: they us'd to think it a fine sight; and nod and wink, as much as to say—“Ah, master! those horses heads will be turn'd tow'ards our lock-up houses at last:” oh! I hope Billy won't forsake me!

\* *Re-enter PROJECT. (Tanjore is sitting with his back to him.)*

\* *Project.* I'm quite uneasy at Tanjore's not coming: what are a few thousands to a man of his fortune—(*sits down with his back turn'd to Tanjore.*) I hope he won't desert me:—heigho!

\* *Tan.* Heigho!

\* *Project.* This is the chum, I suppose: he don't know I've bought him. [*Aside.*]

\* *Tan.* Here's the swindler, I imagine: he seems as miserable as myself: I'll condole with him—(*aside*) Pray, fir, what first induc'd you to keep a coach and four?

\* *Project.* Zounds! what's that to you, fir: I have bought you, and—(*here they both look round, and meet face to face*) what do I see? my dear, dear cousin!

\* *Tan.* Is't possible? oh, my kind, kind Billy!—(*they embrace, and then rise.*)

\* *Project.* I thought he wouldn't forsake me at this moment.

\* *Tan.* I said, I should be out to a certainty.

\* *Project.* Well, here we are, coz.

\* *Tan.* Yes, here we are, coz.

\* *Project.* I knew I should have the pleasure of seeing you here to day.

\* *Tan.* Did you? it was a pleasure I didn't know of myself: but I shan't stay now: the sooner we go out the better, I say: come along, Billy.

\* *Project.* Ay, come along, Nabob—(*they go to the stage door, and stop.*) have you paid the debt and costs though?

\* *Tan.* No, but you have, and that's the same thing you know: come—

\* *Project.* Come—you forget, coz: how can a man, that's in limbo, as they call it, come and—

\* *Tan.* What!

\* *Project.* How can I, that am a prisoner in the College here?

\* *Tan.* Are you a prisoner?

\* *Project.* To be sure I am: I'm not like you: I can't walk in and out.

\* *Tan.* Ha! ha! ha!

\* *Project.* What's the matter with you?

\* *Tan.* Ha! ha! ha!

\* *Project.* What the devil do you laugh at? why don't you go and discharge the debt?

'*Tan.* I can't, I can't: (*still laughing.*) because I'm in limbo too! I'm a prisoner myself: so give me your hand—here we are to a certainty!—lord! it's nothing when you're us'd it; and if you'd been in an indian college as long as I was—zounds! what have I said?

'*Project.* How's that? what did you say? imprisoned in India!

'*Tan.* Well: it's in vain to conceal it: the truth must come out at last, so the fact is, cousin, the ships are arrived: they have brought over the rich Mr. Tanjore, with bullion, pearls and diamonds; but I'm sorry to say, in their hurry, they left all my treasure behind.

'*Project.* Then curse me, if one of my speculations have succeeded: I'll give up scheming: I'll—answer me, fir: how dare you waste a gentleman's fortune, when you knew you could never repay him?

'*Tan.* And how came you to waste a lady's fortune, when you knew you could never repay her?

'*Project.* But you talked of your riches, fir: said my house could never hold them.

'*Tan.* Well; and havn't I kept my word? look'ye, fir: when I left this country, ruin'd by you and the club; you refus'd even to shake hands with me at parting: I'm indebted to you for your hospitality, and for that, I thank you—down to the very ground; you made me welcome in your apartments: I beg you'll be at no ceremony in mine: sit down, Billy.'

**ART. XXIII.** *All in a Bustle; a Comedy in Five Acts*, written by the Author of *The Castle of Ollada*. 8vo. 126 pages. Price 2s. Norwich, Beatniffe. 1795.

THE character of this piece is well expressed in the title: it is, throughout, a busy, bustling play.—An old bachelor and his sister, Mr. and miss Aspin, are thrown into a violent bustle by the unexpected arrival of an adventurous female knight-errant, miss Dalton, who, in a man's dress, passes herself on Mr. Aspin for the hero of a duel, that she may escape from her destined husband into the arms of her lover, one of Mr. Aspin's wards. Another fond damsel, Maria, also a ward of Mr. Aspin, is put into a terrible fright by the sudden appearance of her swain, who has gallantly jumped in at the window, and throws himself at her feet: while the poor antiquated maiden, miss Aspin, experiences the long forgotten palpitations of the tender passion for the supposed youth, to whom, imagining him to be her adorer, she pledges her virgin vow. All this bustle, at last, ends in the irretrievable disappointment of miss Aspin, and the happy union of the impatient lovers.

Several of the characters of this play are well conceived, and delineated in easy and natural language, and with a good degree of comic humour. Although we by no means think the character of an old maid in itself a proper subject of ridicule, yet when it is united with juvenile vanity, and more than juvenile credulity, it certainly becomes so. We are, therefore, disposed to give the writer considerable credit for his miss Aspin, the humour of whose character is much heightened, as well as the mirth of the piece increased, by making her consult a  
supposed

supposed fortune-teller concerning her future fate. Another character sketched with vivacity, and perhaps with some degree of originality, is that of Smatter, a man of various professions, a horse-jockey, a taylor, an attorney, &c. The following scene, which may be understood detached from the plot, will afford the reader a little amusement. P. 15.

\* *Enter Smatter to Sir George*—Mr. Aspin's brother-in-law.

\* *Smatt.* I have the honor to be your honor's most devoted, most obedient, humble servant, sir: I believe, sir, I am the person you wished to see; my name is Smatter,—Smatter, sir, famous in this part of the country for doing justice—understand you have been abroad, sir, give me leave to congratulate you on your safe arrival in your native country.

\* *Sir George.* Why do not I remember your living at the turn of the road about sixteen years ago as groom to the crown? Why your name was Smiler then?

\* *Smatt.* True, sir, true, so it is still when I am a jockey; I am a man of various professions, and as I observed before, famous for doing justice in all of them; my worst enemies never could contradict that, sir; nay, my wife, sir, always *did* me the justice to allow I was famous for *doing* justice. Yes, sir—yes, as you observe, I was once in the capacity of groom, I have a great passion for it yet, sir—keep a small stud of my own now, sir—happy to accommodate you with a good hunter—good road horse, or pair of curricie poneys, till you can suit yourself; excuse the liberty, sir, but you have been some time out of the kingdom, may want some small instructions—a hint, just a hint, I mean for sitting a horse; perhaps I may hope for the honor of giving you a riding lesson.

\* *Sir George.* What! a tailor teach me to ride! no such goose-chase for me I promise you; but come, come, I sent for you to measure me, where are your patterns?

\* *Smatt.* Beg pardon, sir, beg pardon—here, sir, here they are, this very day from town, sir, new, quite new, sir—just the thing (*produces a paper instead of the pattern card*): eh! gad—no, that's a—a paper, nothing of any consequence, only as I was coming this way, popped it into my pocket for Mrs. Gibbs.

\* *Sir George.* Why, what the devil are you going to measure her?

\* *Smatt.* Measure her, sir! a good joke, no, no, sir, no, no, that is something relating to one of my other professions, sir; I am a bit of a lawyer, sir—I have a smattering of the law, sir—always had a taste for it from my youth upwards—I have a little snug room at the back of my shop, sir, there I shut myself up and practice *crim. con. nem. con.* and various branches of the law, sir—if you should want any thing in that way, sir, be esteemed a very high favor if—

\* *Sir George.* Snug you say, eh?

\* *Smatt.* Oh! mum is the word, sir; let lawyer Doublefee alone—that is my name, sir, when I am a lawyer; Doublefee, sir, is a man of few words, never talks but to the purpose; you may depend upon accuracy, dispatch—

\* *Sir George.* Well, come, come, dispatch your measuring.

\* *Smatt.* Oh! the patterns, sir—true, true, the patterns—here they are, sir, here they are; (*opens the patterns, a paper drops out*) oh! that is nothing, sir, only an order from lady Guzzle for a military habit—



a genteel, elegant figure for a habit she is to be sure, but that is no business of mine, I never prattle; forced to lengthen my measure when I took the circumference of her ladyship's waist, but I say nothing, mute as a fish was always my motto.

\* *Sir George.* Well, and what sort of a colour would you recommend to me?

\* *Smatt.* Scarlet, sir, scarlet, by all means, suits your complexion to a T.

\* *Sir George.* Scarlet! that is too flashy for me, is it not? consider I am not a boy.

\* *Smatt.* By no means, sir, but you are in good repair as yet; to be sure time will wear the nap of superfine cloth, stitches tear, elbows will wear out, but your honour is a tight bit of stuff, that has turned out vastly well in the wearing; green is the color for you, sir—green, sir, green.

\* *Sir George.* Why I thought you said scarlet!

\* *Smatt.* That is your colour, I meant scarlet, and a falling cape; give me leave to send you home with it a three-inch striped waistcoat—no waist worn, no such thing to be seen, don't do at all now—and what color shall the pantaloons be?

\* *Sir George.* The what?

\* *Smatt.* Trowser breeches, trowser breeches, sir George.

\* *Sir George.* Trowfers! why damme I am not going back to sea.

\* *Smatt.* Ha, ha, ha, very good upon my soul, very good indeed; no, sir, you do not take me, sir, inexpressibles, smalls I mean, from the breast-bone to the shoe, quite the thing indeed, sir; suppose we say a nice buff, sir—buff is quite the rage, even with the ladies.

\* *Sir George.* Well, let them be fashionable, and send them home to day, and perhaps I may call upon you presently and see your snug room.

\* *Smatt.* Shall be proud of the superlative honor of receiving a visit from your honour—shall be most particularly careful in the neatness and exactness of your new suit—superintend it myself—have not sat cross-legged for any body these three years—hope, sir, you have not suffered from the fatigue of the voyage (*feeling his pulse*); I believe by the state of your pulse it has agreed with you very well—has it not, sir?

\* *Sir George.* How the devil should you know any thing about the pulse?

\* *Smatt.* Oh! sir, I have given a vast deal of my time to the study of physic, I was merry andrew to a quack doctor two years, seven months and odd days. It is astonishing the number of colds there are in circulation just at present; now, sir, if you will give me leave, I believe I can recommend a preventative, and at the same time add to the fashionableness of your appearance.

\* *Sir George.* How so?

\* *Smatt.* (*producing a bolster*) Let me persuade you to wear this, sir George—this bolster is the very thing for you, sir—always keep one ready made about me, and can recommend this for particular warmth and softness; give me leave to inclose it in your cravat—oh! fie, what do you do with these ends? nothing but stocks seen, nothing else in the *beau monde*.

\* *Sir George.* And rot me, if I do not think that if your tongue was put in the stocks, it would be the luckiest thing for your customers that could happen to you.

\* *Smatt.* Your honour is fond of a joke, ha, ha, ha, fir; I have the superlative honor to be your honour's most obedient, humble servant. (*Aside*) Tye up my *tongue*, but damme you shall find that my *bill* can speak.

We have extracted the above scene, because we remark that the writer's talent chiefly lies in low humour. Indeed the piece has, throughout, so much of this cast, that though it does not appear to have been acted, it is better adapted for representation than reading: and even in the theatre there are few audiences who would not perceive in this piece the want of characters and sentiments of the higher order, addressed to the better feelings of the heart, to render it an interesting and instructive as well as an amusing performance. D. M.

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N O V E L S.

ART. XXIV. *Angelina. A Novel. In a Series of Letters.* By Mrs. Mary Robinson. 3 vols. 12mo. About 900 pages. Price 10s. 6d. in boards. Hookham and Carpenter. 1796.

OUR readers, we doubt not, will be pleased to see, that we are indebted for *Angelina* to the elegant pen of Mrs. R. To the merit of the author, as a poet and a novelist, we have already, on several occasions, born our testimony; and we conceive that the production, which is now before us, will in no respect detract from her well-earned reputation. Unwilling by anticipation to diminish the pleasure which our readers may receive from the perusal of these volumes, we forbear to enter on the subject of the piece. We shall only observe, that it's principal object is to expose the folly and the iniquity of those parents who attempt to compel the inclinations of their children into whatever conjugal connections their mercenary spirit may choose to prescribe, and to hold forth to just detestation the cruelty of those, who scruple not to barter a daughter's happiness, perhaps through life, for a sounding title or a glittering coronet. The characters in the piece are in general naturally portrayed and distinctly marked. The most prominent figure, though the novel bears the name of *Angelina*, is *Sophia Clarendon*, a young lady of amiable disposition, and highly accomplished. Her father, sir Edward, a rich city merchant, is a perfect picture of gothic ignorance and barbarity, combined with that pride of wealth, and contemptible ambition, which characterize low and vulgar minds. Belmont, a young man, who had been educated as an orphan, and on whom *Sophia* places her affections, is distinguished by the ardency of a reciprocal attachment, the nicest sense of honour, an enlightened mind, with a generous and undaunted spirit. His rival, lord Acreland, though chargeable with some enormous errors, is, notwithstanding, a character rather weak than vicious,—the dupe of the malignant machinations of his sister lady *Solima*. In the portrait of *Angelina* we behold an assemblage of almost every excellence which can adorn the female mind, beaming mildly through

clouds of affliction and melancholy. Her situation will interest the feelings of the reader, and the disclosure of her history and character forms an agreeable and important scene in the catastrophe. The sentiments contained in these volumes are just, animated, and rational. They breathe a spirit of independence, and a dignified superiority to whatever is unessential to the true respectability and genuine excellence of human beings. The story, though it will not greatly rouse or deeply agitate, is yet sufficiently interesting to excite and prolong the attention of the reader; and the phraseology is at once correct and appropriate. There is one error however, of which, though to some it may appear trifling, we deem it our duty to admonish the author. The error we allude to is writing "laying" for "lying," and confounding the active with the neuter verb, which she has oftener than once committed.

ART. XXV. *Maria, or the Vicarage.* 2 vols. 12mo. Price 6s. sewed. Hookham and Carpenter. 1794.

THE chief merit of this novel consists in the excellence of the sentiment, and the singular elegance and correctness of the diction. It bears the signatures of a mind conversant in classic literature and moral science. Though not very interesting, there being but little variety of incident, it will however sufficiently compensate the perusal. The reader will be much pleased with the little episode of madame de St. Pierre.

M. I.

ART. XXVI. *The Haunted Cavern: a Caledonian Tale.* By John Palmer, Jun. 12mo. 248 pages. Price 3s. in boards. Crosby. 1796.

IF it be the end of fictitious tales to rouse sleeping curiosity, to excite languid imagination, and to sharpen blunted sensibility, this little story affords abundant materials for the purpose. The writer crowds together, within the narrow compass of a small volume, but without much skill in arrangement, adventures and incidents, principal and episodic, which a more frugal artist would have drawn out to four times the length. He has conjured up terrific images of gloomy caverns, dismal dungeons, ghastly skeletons, pale ghosts, fierce combats, and horrid murders, sufficient to 'freeze the young blood;' and he has told of love's sighs and tears, crosses and vexations, triumphs and raptures, in strains capable of thawing the ice of age. Considering that Mr. P.'s is a 'virgin muse,' she has been somewhat lavish of her favours; but as she grows older she will, of course, grow more discreet, and strew her flowers with a more sparing hand: we shall then hear less of 'the ruddy god diffusing his genial heat;' of the 'chaste Diana casting her paly influence through an aperture;' of 'care-suspending poppies flying the sleepless eyelid,' and other such wonders.

POLITICS.



POLITICS. POLITICAL ECONOMY.

ART. XXVII. *Where would be the Harm of a speedy Peace?* 8vo. 12 pages. Price 3d. Bristol, Biggs; London, Johnson.

*Where would be the harm of a speedy peace?* Would it degrade the dignity of England? No: utility and humanity constitute the only true dignity. Would it expose our weakness, and encourage our enemy? No: our situation is already well known; and a disposition towards reconciliation was never, in any country, held for a sign of cowardice. Would it render property insecure? No: peace is the only remedy for those disorders which threaten the stability of property. Would it encourage the levelers to make an equal distribution of land and goods? No: not a single individual of a sound mind has hinted a wish for such a distribution; and if there were any such disposition, it would be in peace which soothes, not in war which irritates, that we must seek for safety from the hazard of a forcible division. Thus, with due amplification on each head, does the ingenious and liberal author of this pamphlet, Dr. Beddoes, solve the question of his title page. The piece contains strong meaning, well expressed. We shall present our readers, at full length, with this writer's sensible and spirited reply to the question: p. 9.

\* *Shall we suffer France to number among her citizens the millions that inhabit the countries she at present holds by conquest?* I answer first, if the people themselves prefer their present to their former masters, we have no title to raise difficulties. Whence can arise our right to force again an odious and galling yoke on their necks? If they dislike the new connection, then I say the Flemish provinces will not be an accession of strength, but a drain and a source of weakness to France. The conquerors will in this case be obliged to maintain a strong military force in these countries, of which the expence will bring no return, and which if laid out wisely at home would add immensely to their resources. Again, if the heart of the Flemings be with their neighbours, no earthly force can probably disunite them.—Moreover, all those arguments apply to this question, by which our most able politicians have laboured to dissuade us from continental wars. A former minister boasted of “conquering America in Germany.” Good heaven! with what emotions must this bravado have been heard by a being capable of looking but a little way into futurity? With what pity for the people, and scorn of the boaster must he have compared the two acts of that bloody farce? the first of costly conquest; the second, of more costly dispossession.—To intrigue under pretence of maintaining the balance of power may be a pretty amusement to the persons who successively sit in the cabinet. But for the happiness and ease of the people, who, that has a head to consider and a heart to feel, will doubt that it is requisite for us to follow the example of the prudent swiss? Let us improve our inclosures, enclose our wastes, and keep our navy strong. To attempt to portion out the continent of Europe is to run a muck against impossibility; from which act of madness we can derive only wounds, death, and distress. Soldiers are unproductive

ductive labourers at high wages. To apply a tenth part of our military expences to productive labour would make us invulnerable at home, and raise us higher in the scale of nations, than wasting the whole sum in this labour of destruction abroad. Providence (who will deny it?) designed France to be a mighty nation. We felt her might even when her government was despotic: we have felt it still more, since the inhabitants have been animated by the spirit of freedom: when they shall be recruited by her blessed fruits, they will wax stronger still. That country's power, we see, was not annihilated as Mr. Burke pronounced it has not perished in convulsions as Mr. Pitt foretold at one time, nor of an atrophy, as he predicted at another; we may then as well cease to spend ourselves in vain struggles against the unalterable and unconquerable nature of things.

**ART. XXVIII.** *An Address to the Inhabitants of Northumberland and Newcastle upon Tyne, who petitioned against the Two Bills lately depending in Parliament.* By Thomas Bigge, A. M. 8vo. 8 pages. Price 2d. Newcastle, Hodgson; London, Johnson.

THE subject of this address is the measure, proposed by the Whig Club of England, for the purpose of endeavouring to procure the repeal of the two late well-known acts. The writer's design is to urge the friends of freedom to a steady perseverance in the pursuit of this object, till it is obtained. With respect to the Whig Club, Mr. B. judiciously remarks: p. 5.

‘The question is not, whether the persons who compose the Whig Club of England merit our implicit confidence upon all subjects and under all circumstances, but whether they deserve a rational confidence upon this single point, and in this particular crisis. It is little to the purpose, from what motives they have instituted this association, whether from patriotism and a sense of public duty, or from personal ambition and hostility to the reigning favourite. The sole questions for our consideration are these, “Whether men of the purest motives and most disinterested patriotism, of the soundest judgment and the gravest demeanor, might not consistently act as the members of the Whig Club have acted in the institution of this plan for the repeal of the bills? And whether, after they have stood forward in this decided manner, the consequences to liberty may not be too terrible to predict, if we either desert them altogether, or appear lukewarm in their support?”

The general principle of the association is, in the sequel of this sensible and well written address, ably defended. With firmness and spirit this writer unites temper and discretion: he recommends no other contest than the combat of reason—the resistance of opinion—the bloodless warfare of the mind. p. 8.

‘It is our business,’ says he, ‘to exercise the moderation which we have a right to claim; to conciliate, not to disgust; to harmonize, not to divide; to restore confidence, not to excite alarm: respecting the prejudices we cannot disabuse, and pitying the bigotry we are unable to remove, let us proceed with the calm consciousness of pure intentions, not with the bitter spirit of retaliation,

taliation, or the ostentatious insolence of triumph. The criticalness of the time requires us to act from other motives, and to other ends. Approve yourselves then at once the advocates of social order, and of moral freedom.'

ART. XXIX. *Remarks on the present War, with a short Enquiry into the Conduct of our foreign Allies, and some explanatory Observations on the Peace signed at Basle in Switzerland, between his Majesty the King of Prussia, and the Members of the sovereign Powers in France. Addressed to the Right Hon. William Pitt.* 8vo. 92 pages. Price 1s. 6d. Kearsley. 1795.

ALTHOUGH very violent against the 'usurpers of France,' the author is equally severe on some of the continental despots: for he accuses a king of the basest perfidy, and attributes the loss of part of his dominions to the puerile passions of an emperor.

We shall transcribe two or three miscellaneous, and unconnected passages. 'The prince of Condé's army [1792] wanted bread for two days; on its arrival, the convoy was attacked by a body of prussians, and it was not without bloodshed, that the provision was secured; on a representation being made to the duke of Brunswick of these excesses, the only redress the emigrants gained, was an order for them to quit the army.'

'The misery was so great at Paris, at the beginning of the present year, that the gardeners and proprietors of land in that city, were under the necessity of watching, day and night, the potatoes they had planted, even till the plant appeared above the ground. Had they not used this precaution, they would have been rooted up by the poor, to afford the means of nourishing their starving families.'

'The polish general Wawrzecky, when taken prisoner at the time Warsaw was surrendered to the russians, had his sword returned to him, by order of the count of Suwarrow. He, however, refused to accept it, saying, "Having no longer a country to defend, I have no longer any occasion for a sword."

The latter part of this pamphlet is wholly addressed to the king of Prussia's 'conscience.'

ART. XXX. *Considerations on Public Economy; wherein it's Benefits are exemplified by historical Precedents. With Observations on the critical Circumstances of this Country, it's various Exigencies, and the Necessity of abolishing Sinecures and superfluous Salaries, and placing the Royal Revenue on a more advantageous Footing. With a summary Review of the several Reforms of the King's Household, at different Periods in England.* 8vo. 64 pages. Price 1s. 6d. Allen and West. 1796.

A SUBJECT of the first importance, and of immediate urgency, is here treated with a considerable degree of solidity of thought, and with a great variety of historical illustration. The writer, who appears to be well read in history, brings together numerous facts, to show the powerful influence of economy in political regulations. The example of the romans in the flourishing era of



their republic; of Henry iv, and Lewis xiv, of France; of queen Elizabeth; of the Dutch Republic; of Prussia under Frederic II and III; of Sardinia, under Victor Amadeus; and of the Venetian Commonwealth, are distinctly exhibited, to inculcate upon Great Britain the necessary lesson of economy. Among the many impediments, which hang so heavily on the wheels of government, this writer regards as one of the principal, the unjust appropriation of emoluments primarily intended for those only, who were, or had been, of effectual service in the divers departments of public business. The pernicious effects of sinecures, or places of little efficiency, and the numerous advantages to be expected from a contrary system, are clearly stated; and, in conclusion, the writer remarks as follows: P. 62.

‘ The spirit of reform and economy, which has been so strenuously recommended, in consequence of the pressures brought upon this country by the american war, will, if duly cherished, prove in its final issue, a benefit that may compensate for the calamities that war has occasioned.

‘ Experience has fully shewn that the loss of those immense tracts, which composed so many of the far divided parts of the british empire, while it does not diminish the industry and activity of Great Britain itself, cannot affect the fundamentals of its prosperity and power. The wisest politicians concur in affirming, that the destruction of men, and the expenditure of money, in the quarrel with our colonies, were the only substantial detriment to this country; and that its separation from America, considered in itself, was no undesirable measure, could it have been effected without the circumstances which attended it.

‘ The too great extensiveness of a state has never failed being injurious to its real welfare. The distant dependencies are not easily governed, and are apt to prove a constant source of contentions. The largest empires have owed their ruin to this cause. Persia and Rome formerly, and Spain latterly, clearly prove how difficult it is to keep together in good order, the detached and remote parts of a political edifice that is constructed on foundations wide asunder from each other.

‘ The political writers in the sixteenth century, unanimously predicted, that the strength of Spain was scattered over too vast a surface, to resist the many enemies who were jealous of its wealth and greatness. The contest of that monarchy with its revolted subjects in the Low Countries, verified that prediction in its fullest extent.

‘ Happily for Great Britain, it did not imitate the ruinous obstinacy of Spain, by protracting the quarrel with its colonies to a destructive length. Spain did not give over, till it was utterly unable to proceed any further; and had reduced itself to a state of debility, from which even now it is not intirely recovered.

‘ By closing the contest in due time, the damages it has occasioned to us, may be repaired through the activity and prudence of able administrations. Our strength and essential resources remain unimpaired; and the necessity of improving them to their utmost

utmost extent, cannot fail to stimulate persons at the head of affairs, to use all their efforts for so indispensable a purpose.

'The consciousness how little the intrinsic power of this country has been diminished, was lately visible in the unremitting endeavours of its most real and dangerous enemies, the princes acting under the family compact, to nourish that spirit of hostility to Great Britain among the European powers, on which they seemed principally to rely in the prosecution of their inimical views.

'But we have no reason to apprehend for our safety or prosperity, either from pretended friends or declared foes, while we conduct ourselves with that unanimity, from the want of which our chief perils will always arise; and while we apply that economy to the management of our treasures, the defect of which has caused the accumulation of those enormous debts, that are in fact the only difficulty of serious magnitude this nation has at present to encounter.'

If the counsel of this pamphlet were seriously attended to, and honestly followed, it would, perhaps, do more than any thing else to remedy public grievances, and restore general content and prosperity.

ART. XXXI. *A letter to the Right Hon. William Pitt, on the Means of relieving the present Scarcity, and preventing the Diseases that arise from Meagre Food.* By Thomas Beddoes, M. D. 8vo. 32 pages. Price 1s. Johnson. 1796.

WITH that unceremonious freedom, which courtly delicacy may term rudeness, but which fellow-citizens have certainly a right, notwithstanding any hereditary or official distinctions, to use with each other on affairs of great and general concern, Dr. B. addresses Mr. Pitt on the subject of the present scarcity. He charges the minister with a culpable neglect of forethought in a matter of such primary importance as a competent supply of corn, and has humourously brought the charge into a logical form.

P. 5. 'To make provision for the worst, is a maxim, which, in private life, no man is easily excused for neglecting; and in judging statesmen, self-preservation requires, that public opinion should be still more severe. Did it never, sir, occur to you, that unproductive years were to be guarded against? or did this contingency escape you at the moment you entered upon measures, which unavoidably enhanced the national demand for produce? Did you reckon upon nature as your sure ally, and place all her vicissitudes on the creditor side of the account? Were the rains, the winds, and the frosts, never to be at cross purposes with your political preachers? What miscalculation on your part! what disappointment on theirs! It is grievous to think of the pulpit-eloquence, which unkindly seasons have blasted, as it was budding in idea. And considering your own propensity to parliamentary preaching, who but must be concerned to find the most desirable of texts—*God's declared wrath against the enemy*—perpetually wanting to your piety?

'The

'The *forites*, which the event would have justified, may be stated thus :

*The rest of Europe produces less ;  
The rest of Europe consumes more ;  
We are going to consume more ;  
We may produce less ;  
A supply from the Levant, or America, will become more  
and more difficult to procure ;*

Therefore, *We ought to provide in time.*

But not a link in this long chain of logic hitched upon your understanding ; and when the unexpected calamity arrived, your exertions did not discredit your foresight : your hands were as idle as your thoughts. The French, with ready money chinking in their purses, bought up the american crops as they were growing, in the winter of 1794 and 1795. They have since been diligently ransacking the east, as well as the west. Their government, determined not to be overtaken by the greatest of calamities, every day

*Trahit quodcunque potest, et addit acervo.*

What did you do ?—Nothing that is apparent, certainly nothing that was effectual.'

The principal object of this publication appears to be, to suggest methods of meliorating the condition of the poor in a season of scarcity. Remarking that cold is the great ally of hunger in bringing on disease, the author advises those ladies, who now bestow no small labour on works of elegance, to suspend the operations of taste at the instance of charity, and instead of manufacturing fringe and varnished tables, to make worsted stockings and flannel jackets for the poor. Perhaps the end would be answered as well, if they would purchase and distribute them : a little money would go farther, in these articles, than a good deal of ladies labour. Another benevolent project which the Dr. suggests is, that of feeding cattle with potatoes, and other such vegetables, as, being food for *men*, [we are surprised to find here the vulgar expression food for *christians*] would form a reserve against famine. It is further recommended to extract nutrition from bones, first pounded or ground, and then dissolved by steam. A curious instrument for this purpose is described, by means of which 200 quarts of very good, wholesome, palatable soup might be made, from those bones which are usually thrown to the dogs, for half a crown, exclusive of fire and labour. Barley, oats, and peas, Dr. B. thinks, might be brought into more general consumption for food, and the quantity of barley made into strong beer be lessened. As another hint of some importance he asks, 'Can any stimulating substance be added to poor aliment, without detriment to health in the long run, so as to give it a greater power of nourishment ?' he recommends the general distribution of pilchards, [red herrings might have been added] and the introduction of other seasonings, 'of which there is great choice between the garlic of the french and oriental spices.' The author questions, whether opium might not be introduced with advantage. Many of the suggestions of  
this



this ingenious and benevolent writer may at the present time deserve attention.

L. M. S.

ART. XXXII. *A Letter from the Right Hon. Edmund Burke to a noble Lord, on the Attacks made upon him and his Pension, in the House of Lords, by the Duke of Bedford and the earl of Lauderdale, early in the present Sessions of Parliament.* 8vo. 80 pages. Price 2s. Owen. 1796.

WE formerly beheld Mr. Burke, in the true spirit of chivalry, unsheathing his sword in behalf of the distressed privileged orders \*. With an inconsistency which has long ceased to appear wonderful in him, he now brandishes that self-same weapon over the heads of the duke of Bedford, and the earl of Lauderdale, and in their persons inflicts a deadly wound on the prescriptive claims of the great mass of the nobility of England.

In the pamphlet before us, he boldly contends for the inborn dignity of personal worth, smiles at the silly panegyrics of venal heralds, and even affects to scorn the hereditary pretensions of those men, who have been 'swaddled and rocked, and dandled into legislators.'

Well acquainted with the effect produced by the artful association of names, this veteran author begins by coupling that of the duke of Bedford with the duke of Orleans, and thanks him and lord Lauderdale, 'the friend of citizen Brissot,' for having so faithfully and so fully acquitted whatever arrears of debt were left undischarged by the Priestkeys and the Paines.

'Why will they not let me,' says he, 'remain in obscurity and inaction? Are they apprehensive, that if an atom of me remains, the sect has something to fear? Must I be annihilated, lest like old *John Zisca's*, my skin might be made into a drum, to animate Europe to eternal battle against a tyranny that threatens to overwhelm all Europe and all the human race?' Laying hold of this opportunity, he commences a furious attack on the french, and in one passage seems afraid lest the vengeance of that nation should be directed against him. In this he somewhat resembles an english writer, in the time of Lewis XIV, who was continually alarmed, lest he should fall a sacrifice to the resentment of that monarch, and is said to have urged the ministry to stipulate for his safety, by means of a separate article in the treaty of peace.

'Before this of France, the annals of all time have not furnished an instance of a *complete* revolution. That revolution seems to have extended even to the constitution of the mind of man. It has this of wonderful in it, that it resembles what lord Verulam says of the operations of nature: it was perfect not only in all it's elements and principles, but in all it's members and it's organs, from the very beginning. The moral scheme of France furnishes the only pattern ever known, which they who admire will *instantly* resemble. It is indeed an inexhaustible repertory of one kind of examples. In my wretched condition, though hardly to be classed with the living, I

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\* See Analyt. Rev. Vol. viii, p. 295.

*am not safe from them.* They have tygers to fall upon animated strength. They have hyenas to prey upon carcases. The national menagerie is collected by the first physiologists of the time; and it is defective in no description of savage nature. They pursue *even such as me* into the obscurest retreats, and haul them before their revolutionary tribunals. Neither sex, nor age, nor the sanctuary of the tomb is sacred to them. They have so determined a hatred to all privileged orders, that they deny, even to the departed, the sad immunities of the grave. They are not wholly without an object. Their turpitude purveys to their malice; and they unplumb the dead for bullets to assassinate the living.'

Mr. B., in one point of view, excuses the duke of Bedford for his attack upon him and his 'mortuary pension,' as he cannot readily comprehend the transaction he condemns. What he has obtained, was the fruit of no bargain, the production of no intrigue, the result of no compromise, the effect of no solicitation. The 'royal donor' and 'his ministers' were pleased on this occasion, 'in acknowledging the merits of an invalid servant of the public, to assuage the sorrows of a desolate old man.' By using the term 'donor,' he here inculcates a popular and pernicious error; the donative, whether well or ill earned, proceeds from, and is levied upon the people; for the king is but the mere trustee on the occasion. Had the sum in question been granted in an open and constitutional manner, as in the case of the pension to the Chatham family, and as it ought to be in all cases of real public services, it would have been more apparently indeed, but not more really, the gift of the nation; and in that manner, and that alone, ought he to have received it. His countryman, Mr. Grattan, would have spurned at a 'mortuary pension,' levied on a branch of the civil list, purposely left open by himself, at a time when he pretended to be the redresser of wrongs, and the reformer of abuses.

As the author stands upon his services, and tells his antagonist, 'he has not more than sufficient' for their compensation, we shall endeavour to select such passages as convey an idea of them: 'his grace is pleased to aggravate my guilt, by charging my acceptance of his majesty's grant as a departure from my ideas, and the spirit of my conduct with regard to œconomy. If it be, my ideas of œconomy were false and ill founded. But they are the duke of Bedford's ideas of œconomy I have contradicted, and not my own. If he means to allude to certain bills, brought in by me, on a message from the throne in 1782, I tell him that there is nothing in my conduct that can contradict either the letter or the spirit of those acts. Does he mean the pay-office act? I take it for granted he does not. The act to which he alludes is, I suppose, the establishment act. I greatly doubt whether his grace has ever read the one or the other. The first of these systems cost me, with every assistance which my then situation gave me, pains incredible. I found an opinion common through all the offices, and general in the publick at large, that it would prove impossible to reform and methodize the office of paymaster-general: I undertook it however, and I succeeded in my undertaking. Whether the military service, or whether the general œconomy of our finances, have profited by that act, I leave to those

those who are acquainted with the army, and with the treasury, to judge.

An opinion full as general prevailed also at the same time, that nothing could be done for the regulation of the civil-list establishment. The very attempt to introduce method into it, and any limitation to its services, was held absurd. I had not seen the man, who so much as suggested one æconomical principle, or an æconomical expedient upon that subject. Nothing but coarse amputation, or coarser taxation, were then talked of, both of them without design, combination, or the least shadow of principle. Blind and headlong zeal, or factious fury, were the whole contribution brought by the most noisy on that occasion, towards the satisfaction of the publick, or the relief of the crown. Let me tell my youthful censor, that the necessities of that time required something very different from what others then suggested, or what his grace now conceives. Let me inform him, that it was one of the most critical periods in our annals. Astronomers have supposed, that if a certain comet, whose path intersected the ecliptick, had met the earth in some (I forget what) sign, it would have whirled us along with it, in its eccentric course, into God knows what regions of heat and cold. Had the portentous comet of the Rights of Man, (which "from its horrid hair shakes pestilence and war," and "with fear of change perplexes monarchs") had that comet crossed upon us in that internal state of England, nothing human could have prevented our being irresistibly hurried, out of the highway of Heaven, into all the vices, crimes, horrors and miseries of the french revolution.'

After a digression against parliamentary reforms, a panegyric on lord North, whom he once reviled and pursued with 'jacobinical ardour,' and a compliment to his own liberality, he returns to the subject of his services.

'He is an ill furnished undertaker, who has no machinery but his own hands to work with. Poor in my own faculties, I thought myself rich in theirs. I then consulted, and sincerely co-operated with men of all parties, who seemed disposed to the same ends, or to any main part of them. Nothing to prevent disorder was omitted: when it appeared, nothing to subdue it was left uncounselled, nor unexecuted as far as I could prevail. At the time I speak of, and having a momentary load, so aided and so encouraged, and as a feeble instrument in a mighty hand—I dare not say, I saved my country; I am sure I did my country important service. There were few, indeed, that did not at that time acknowledge it, and that time was thirteen years ago. It was but one voice, that no man in the kingdom better deserved an honourable provision should be made for him. So much for my general conduct through the whole of the portentous crisis from 1780 to 1782, and the general sense then entertained of that conduct by my country.'

Led away by a favourite subject, Mr. B. here again attacks 'the revolution harpies of France, sprung from Night and Hell,' and having maintained the position, that 'to innovate is not to reform,' he continues thus: 'It was not then my love, but my hatred to innovation, that produced my plan of a reform. Without troubling myself



myself with the exactness of the logical diagram, I considered them as things substantially opposite. It was to prevent that evil, that I proposed the measures which his grace is pleased, and I am not sorry he is pleased to recall to my recollection. I had (what I hope that noble duke will remember in all his operations) a state to preserve, as well as a state to reform. I had a people to gratify, but not to inflame or mislead. I do not claim half the credit for what I did, as for what I prevented from being done. In that situation of the publick mind, I did not undertake, as was then proposed, to new model the house of commons, or the house of lords; or to change the authority under which any officer of the crown acted, who was suffered at all to exist. Crown, lords, commons, judicial system, system of administration, existed as they had existed before, and in the mode and manner in which they had always existed. My measures were, what I then truly stated them to the house to be, in their intent, healing and mediatorial. Complaint was made of too much influence in the house of commons; I reduced it in both houses; and I gave my reason article by article for every reduction, and shewed why I thought it safe for the service of the state. I heaved the lead every inch of way I made. A disposition to expence was complained of; to that I opposed, not mere retrenchment, but a system of oeconomy, which would make a random expence without plan or foresight in future not easily practicable. I proceeded upon principles of research, to put me in possession of my matter; on principles of method to regulate it; and on principles in the human mind and in civil affairs to secure and perpetuate the operation. I conceived nothing arbitrarily; nor proposed any thing to be done by the will and pleasure of others, or my own; but by reason, and by reason only. I have ever abhorred, since the first dawn of my understanding to this it's obscure twilight, all the operations of opinion, fancy, inclination, and will, in the affairs of government, where only a sovereign reason, paramount to all forms of legislation and administration, should dictate. Government is made for the very purpose of opposing that reason to will and to caprice, in the reformers, or in the reformed, in the governors, or in the governed, in kings, in senates, or in people.'

Not content with enumerating these services, Mr. B. asserts, that 'he had earned his pension before he had set foot in St. Stephen's chapel'. On his merits previous to his introduction into the house of commons, through the influence of the late marquis of Rockingham, it is impossible to pronounce, as we are left in the dark respecting them. Those he particularizes may be divided into three heads. The first is the organization of the civil list, said at this moment to be five quarters in arrear, and the consequent decrease of the pension list, which is thought to be now larger than during any former period in our history. Of his success in reducing the 'influence in the house of commons,' which constitutes the second, we leave the world to judge: ample materials are before them. But as to his 'fourteen years' unremitting application to the affairs of India, seven at least were spent in the impeachment of an individual, whom

whom he found deeply, perhaps justly, criminated by the nation, and persecuted into popularity and acquittal.

Discerning men, acquainted with the history of the times, will pause, and even hesitate, as to the merits of Mr. B. Towards the close of the american war, he was called in by the voice of his country, as the political physician of a sickly state. The disease bore a malignant aspect, and yet he himself boasts, that his applications were topical. The deep distress of the present day will enable us to decide, whether the relief obtained were the radical cure of a skilful practitioner, or the temporary, but fatal alleviation of a boastful empyric.

The following quotation is too curious to be omitted here: 'Why will his grace by attacking me, force me reluctantly to compare my little merit with that which obtained from the crown those prodigies of profuse donation, by which he tramples on the mediocrity of humble and laborious individuals? I would willingly leave him to the herald's college, which the philosophy of the fans culottes, (prouder by far than all the Garters, and Norroys, and Clarencieux, and Rouge Dragons that ever pranced in a procession of what his friends call aristocrates and despots) will abolish with contumely and scorn. These historians, recorders, and blazoners of virtues and arms, differ wholly from that other description of historians, who never assign any act of politicians to a good motive. These gentle historians, on the contrary, dip their pens in nothing but the milk of human kindness. They seek no further for merit than the preamble of a patent, or the inscription on a tomb. With them every man created a peer is first an hero ready made. They judge of every man's capacity for office, by the offices he has filled; and the more offices the more ability. Every general officer with them is a Marlborough; every statesman a Burleigh; every judge a Murray or a York. They, who alive, were laughed at or pitied by all their acquaintance, make as good a figure as the best of them in the pages of Guillim, Edmonson and Collins.' After this general libel on the *red book*, Mr. B., by way of visiting the sins of the fathers on the *third and fourth generation*, recurs once more to the first peer of the Russel family, whom he terms the minion of Henry VIII. 'The lion having sucked the blood of his prey, threw the offal carcase to the jackall in waiting. Having tasted once the food of confiscations, the favourites became fierce and ravenous. This worthy favourite's first grant was from the lay nobility. The second infinitely improving on the enormity of the first, was from the plunder of the church. In truth, his grace is somewhat excusable for his dislike to a grant like mine, not only in its quantity, but in its kind so different from his own. Mine was from a mild and benevolent sovereign; his from Henry VIII. Mine had not it's fund in the murder of any innocent person of illustrious rank \*, or in the pillage of any body of unoffending men. His grants were from the aggregate and consolidated funds of judgments iniquitously

\* See the history of the melancholy catastrophe of the duke of Buckingham. Temp. Hen. 8.



legal, and from possessions voluntarily surrendered by the lawful proprietors with the gibbet at their door.'

The author, after many compliments to his son, which every body will readily pardon, tells the duke (for lord Lauderdale seems entirely forgotten), that his territories are as large as those of many of the ancient greek republics, that the democrates are 'his natural hunters,' and that the ruins of Bedford, then 'Equality house,' will be converted by their chemists into 'revolutionary gunpowder.' He reminds him of the high spirit of his uncle lord Keppel, whom he confesses, however, to have been 'no great clerk,' and whose 'prejudices,' rather than virtues, are here enumerated, and he concludes by glorying in the share he himself has taken in the present war 'with regicides.'

We have now taken a brief survey of this celebrated pamphlet, which must be allowed, in point of language, imagery, and declamation, to equal any of the author's productions, even in his best days. But it at the same time displays a spirit of cold malignity, and betrays in many parts a malicious and vindictive disposition. The mode of argument too, being founded on recrimination, is equally unjust and unsatisfactory: for will the crimes of an earl of Bedford in the reign of Henry VIII attach to a duke of Bedford in the days of George III? Or will the rapacious acquisitions of a minion of royalty in one age, be any apology for the enormous pension of a court-retainer in another?

Before we take our leave of this subject, it may not be unnecessary to show, that Mr. B., in the excess of his animosity, has, on more than one occasion, violated the testimony of history. This is particularly evident in respect to the execution of the duke of Buckingham, which he considers, in p. 42, 'as the murder of an innocent person of illustrious rank.' Now, this nobleman was tried by a jury consisting of a duke, a marquis, seven earls, and twelve barons, and such were the proofs adduced against him, particularly as to the charge of threatening the king's life, and providing arms for an insurrection, that Hume, after due consideration, and in conformity to the opinions of former historians [See Hist. of England, Vol. iv, p. 27], asserts, 'that there is no reason to think the sentence unjust.\*' It would indeed have been more glorious in Henry to have pardoned the culprit; but this is, perhaps, one of the very few trials during that bloody reign, in which the evidence adduced warranted the punishment inflicted.

If the then obscure Russell were the *minion* of a 'levelling tyrant,' so were the proud dukes of Norfolk and Suffolk, and the whole nobility of England. Let it also be recollected, that 'the protection of a Wolfey' was not deemed disgraceful; for the children of many of the first families in the kingdom were proud to become his pages; and it is on record, that the prime nobility deemed themselves honoured by holding the basin and towel, when the son of an Ipswich butcher chose to wash his hands.

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\* Herbert. Hall. Stowe 513. Hollingshead, p. 862.



As to the 'enormity' of a grant consisting of 'the plunder of the church,' this charge will apply equally to all, or nearly all the ancient nobility of England and Scotland; nay, it is not a little remarkable, that Whitehall, whence the patent for Mr. B.'s own pension so lately issued, forms part of this very 'plunder,' and according to him, that king, to whom he ascribes all the virtues of a Trajan, or a Marcus Aurelius, is guilty of the 'enormity' of retaining it to this day, in spite of the claims of holy church. Examples, however illustrious, would indeed tend very little towards justification; but the truth is, that long previous to the reformation, this species of property was occasionally, and ever since has uniformly been considered as at the disposal of parliament\*. In respect to the surrender of Boulogne, Mr. B. has been disingenuous. The earl of Bedford, secretary Petre, sir John Mason, and Paget, were indeed appointed ministers plenipotentiary to the french king, and actually concluded and signed the treaty of peace; but two successive administrations, in open hostility to each other, were sensible of the necessity of ceding this fortress, which the emperor had neglected to succour. It ought also to be remembered, that the treaty took place in 1550, and that, by a positive stipulation on the part of Henry VIII, Boulogne was to be restored in † 1554. It may not be misplaced here, to add, that previously to his earldom, the person to whom we allude had taken a decisive part in favour of the reformation, and suppressed a very dangerous insurrection in Devonshire, instigated and supported by the zealots of popery. We are led into these details neither out of enmity to Mr. Burke, nor any great partiality to nobility: our sole motive is a scrupulous adherence to truth.

ART. XXXIII. *A Letter to Henry Duncombe, Esq. Member for the County of York, on the Subject of the very extraordinary Pamphlet, lately addressed by Mr. Burke to a Noble Lord. By William Miles. The third Edition. 8vo. 100 pages. Price 2s. Debrett. 1796.*

Mr. Burke, by the publication of his 'Reflections on the French Revolution' gave rise to a paper war, which upon the whole has been deemed favourable to the liberties of mankind. His last work has also drawn forth a number of able and animated replies, and we should not be astonished, if the various popular societies in the metropolis were once more to drink his health, and vote him thanks for 'the investigation he has provoked.'

Mr. M. supposed, with the rest of the world, that on Mr. B.'s debts being paid, and his necessities provided for by a pension, he would have quietly resigned himself to the wise dispensations of providence, and sought refuge in a breviary from all the mortifications to which he had been exposed 'by a mind debased, crippled, and ulcerated, even to a gan-

\* See Selden's 'Table Talk,' title 'Abbies.' This learned lawyer and antiquary, termed by Grotius 'the glory of England,' treats the pretended right of the church to property of any kind with very little ceremony.

† See Hume, Vol. IV, p. 334.

grene, by the consciousness of versatile guilt.' After some jocular allusions to the 'rosary and chaplet' of this 'lay brother' of the abbé Maury, Mr. Burke's early declaration and strenuous efforts against the first attempt of France, to extricate herself from the tyranny of ages, are animadverted on, and his attachment to the 'profligate popish clergy,' and the 'fraudulent and blasphemous barter' carried on between dead saints and living sinners in the 'huckster's stall' of Rome, severely censured.

'Mr. Burke, who declaims on the wholesome properties of religion, its uses, objects, and ultimate ends, with all the glow and vivid heat that belongs to an heart warm even to enthusiasm in the cause of virtue; Mr. Burke, who contends with frantic violence on the necessity of preserving all the rites, forms, appendages, and multifarious abuses of the roman catholic religion, as indispensably connected with the peace, happiness, and very existence of civil society; Mr. Burke, who would pervert our understandings and debauch our hearts, by the rich eloquence of his wonderfully well-gifted mind, has himself taught us to distrust his sincerity and reject his opinions, not only from the little regard he has shown through life for either, but from the indecency of maintaining, that institutions, known to be vicious and corrupt in principle as well as in practice, should be held sacred and consecrated to all eternity; that no part of any ecclesiastical establishment is to be approached by unhallowed hands, or even gazed at by profane eyes, and least of all, should their abuses be examined, lest those who would reform them should have less of the saint than the sinner in them. Good God! my dear sir, if such arguments had prevailed in the days of Mary, the proper sovereign for such a subject! Leeds, Birmingham, Manchester, and all the great trading towns in England would have been crammed with monasteries instead of manufactories: our adventurous seamen, who proudly bring home the rich freights of a tributary world, would have been smooth-faced recollects or bearded capuchins; instead of the various order of merit with which a just and discriminating monarch rewards valour in the field, wisdom in the cabinet, and virtue every where else; we should have been insulted with a perpetual view of the six orders of mendicant friars, with all the sloth, vices, and irregularities, that follow in their foul and pestilential train; they alone would have been known to us, and even Mr. Burke, the gross libeller of the duke of Bedford, and the fulsome panegyrist of lord Grenville; Mr. Burke, the intrepid champion of a nation's rights at one period of his life, and a pensioned, servile, and degraded sycophant at another, would perhaps have been a lazy, voluptuous benedictine at Wooburn, or St. Alban's, or a bare-footed carmelite, with a crucifix in one hand and a string of beads in the other, levying as at present, but in a less productive way, contributions on the sons and daughters of industry for his support. What is it to the present age, and of what consequence can it be to future ages, whether Luther was provoked to quarrel with Leo, because he favoured the dominicans with the sale of indulgences instead of the augustines? Are we to deny, or to reject the good that resulted from the revolt, because the motive was not absolutely disinterested? What is it to us, or to our posterity, that the jealousy of a monk, and the wild and ungovernable lust of a tyrant, produced those greatly beneficial changes in the fifteenth and sixteenth centuries, which history, more just than Mr.

Burke,

Burke, has dignified with the honourable appellation of reform, and which, if he had lived in those times, and been allowed to carve confiscations for himself, his brothers, and his cousins, he would not perhaps have found fault with!

The author next recurs to the impeachment, accuses his antagonist of the grossest inconsistency, and portrays him 'as being a deist in 1756—a whig bordering on jacobinism in 1770—a confirmed republican in 1789—*whip presto* a furious royalist in 1790—and in 1796 a no less furious jacobin.' These charges are supported, and in some measure substantiated, by means of a variety of extracts from his own works.

Mr. M. then objects to the mode in which he has attacked the duke of Bedford.

'I shall only observe, that the duke of Devonshire would not be well pleased to have his right to the inheritance he holds in Derbyshire tried by the ordeal which his friend has obliquely hinted can alone legalize the tenure. I do not think that the noble lord (earl Fitzwilliam) in voluntary exile in his native land, would feel easy if the origin of his property in a country, the sceptre of which he no sooner acquired than lost, was to be tried by the same rule. The duke of Portland to a certainty would object to it; the rapacity of his ancestor, and the prodigality of king William, disputed the prize of swiftness. Only conceive, sir, a couple of dutchmen in treblefold breeches, and buttons as broad as turnpike-roads, running a race with each other. Nothing in nature could be more absurd, no farce half so laughable! Sir, these two gentlemen became so frolicksome at last, and so very much enamoured with these kind of races, (though neither of them had any thing to pay if they lost) that the legislature was under the necessity of interdicting the sport, lest those who alone paid the losings, without having any share of the fun, and who were scarce allowed to look on, should be ruined!'

At the very moment Mr. Burke is representing himself as a 'desolate old man, who had taken his leave of London for ever,' he is said to be 'gratifying his natural malignity of temper, and giving audience to printer's devils in Harley-street,' and it is then asked 'what else can we think of him, but that he is an impostor unworthy of the alms he has obtained, and of the compassion he implores?' The following is a statement of Mr. Burke's three pensions, for three lives each, the last two of which are here said to have been already sold for the sum of thirty-seven thousand pounds.

' 1200l. per ann. chargeable on the civil list for the lives of	Edmund Burke, esq. and his wife, and the survivor of them, by warrant dated sept. 24, 1795, and to continue from Jan. 5, 1793.
' 1160l. per ann. payable out of the $4\frac{1}{2}$ per cent. duties, for the lives of	Edmund Burke, esq. lord Royston, and Anchtel Grey, esq. and the survivor of them by patent, dated oct. 24, 1795, to commence july 24, 1793.
' 1340l. per ann. payable out of the $4\frac{1}{2}$ per cent. duties, for the lives of	The princess Amelia, lord Althorpe, and William Cavendish, esq. by patent, dated oct. 24, 1795, to commence from july 24, 1793.



The author justifies his severity by the example of Mr. Burke; he has however acted very candidly and humanely in suppressing some severe remarks relative to his son.

ART. XXXIV. *A Reply to the Letter of Edmund Burke, Esq. to a Noble Lord.* By Gilbert Wakefield, B.A. late Fellow of Jesus College, Cambridge. A new Edition. 8vo. 52 pages. Price 1s. 6d. Kearsley. 1796.

MR. W. seems to have been heretofore one of Mr. Burke's warmest admirers, for he was struck with horror when the 'degenerate son of Chatham, and his pious assessors on the treasury-bench, were accustomed in all the plenitude of official insolence, sublimed by all the acrimony of baffled malice, to receive with groans and hisses the rapturous eloquence of Edmund Burke—an eloquence that would have charmed the bacchanals of Thrace to gentleness and humanity.' He now abhors his venality and apostacy, but yet candidly acknowledges his splendid diction, his profusion of living imagery, his vigour of conception, and his magnificence of composition:

“ Thoughts that breathe, and words that burn.”

According to him:

“ A fairer person lost not heaven: he seem'd

“ For dignity compos'd, and high exploit:

“ But all was false and hollow; though his tongue

“ Dropt manna, and could make the worse appear

“ The better reason.”

It is thus that he repels Mr. Burke's charge of 'assassination' on the french.

A populous and powerful nation resolve on a new modification of their government, and limit the regal power by certain restrictions deemed favourable, in the opinion of the nation at large, to the liberties and happiness of the subject. This monarch, so constituted, becomes unfaithful to engagements, accepted with all the formalities of public assent in presence of the people. He is deprived of his office for this breach of honour and of honesty. Now whether this sovereign were wrongfully displaced, or with justice; whether this people conducted their proceedings with rigorous propriety and from pure motives, or with a violence and fierceness of usurpation reprehensible in any supposable degree you please; is it possible for any man, not cancered by the vilest speculation, not giddy with ambitious projects, not frantic with intemperance of passion; to maintain by sober argument a right of interference with the internal economy of the country, on the part of any foreign potentate whatever? Are then, indeed, the french justly termed *assassins*, if they repel by force the sanguinary plunderers and invaders of their territory, who threaten themselves with slavery, their leaders with destruction, and their capital with the lawless vengeance of a russian soldiery? Nay, are these people not rather authorised (*I speak after the manner of men*, and upon the professed theories of national politics in the present profligacy of human governments) to treat those spoilers, as an individual would treat the murderer, who broke into his house to butcher himself and family, and to spoil his goods? “ May he that taketh up the sword perish by the sword!”

I never

I never could contemplate, I freely acknowledge, for myself, the conduct of the confederated league in any other point of view, than that presented in this statement; and had these bloody ravagers,

“Who shut the gates of mercy on mankind,”

been themselves cut off root and branch, without commiseration, by the enraged swords of the republicans; I should have pronounced over their baptism of death the sentence of the Jewish captain, “Your blood be upon your own head! they are guiltless!”

—neque enim lex æquior ulla  
Quam necis artifices arte perire sua.

‘Few tears of pity trickled down, few sighs of compassion were breathed out, while Phalaris was bellowing the pangs of death in his own bull.

‘Upon the whole, nothing now remains but for my lord Grenville, this snake among statesmen, this *Lucifer* among the twinkling drops of the political hemisphere, to prepare earthly smiles and phrases of benignity for a fraternal embrace of an ambassador from those execrable regicides, whom he has reviled with every species of contumelious calumny, “foaming out its own shame,” in a style of the coarsest possible vulgarity that could be raked from the sinks of Billingsgate. For myself, who have exulted in the successes of the French, and the disgraces of their insolent and odious foes, with a keenness of transport not to be described, I have been long prepared to hail the triumphant entry of a republican representative; and shall exclaim with equal sincerity and rapture,

Dicite, Io Pæan! et Io, bis dicite, Pæan!

Oh! may I live to hail that glorious day,  
And sing loud Pæans through the crowded way!

‘If a *swinish plebeian*,’ adds he, in another place, ‘may be allowed to personate Herod the king, for a single moment, “this is Paul unregenerate, breaking out threatenings and slaughter, risen from the dead.” What a frightful contrast have we here, between Jesus of Nazareth, and Edmund Burke! When Christ came into the world, peace was sung; when he left the world, peace was bequeathed. But war, bloody, savage, unrelenting, exterminating war,

—horrid king! besmeared with blood

Of human sacrifice, and parent’s tears——

is the frantic cry, the uniform proclamation of this infatuated, questionable prophet of aristocracy:

War first, war last, war midst, and without end.——

‘A peace with regicides! What would Mr. Burke have thought, had he been a Frenchman, of a peace with homicides? If a man were compelled to make his horrid choice, would he not prefer for himself the single decapitation of poor unhappy Louis, to swelling with his war-whoop that terrific yell, which was the prelude to the massacre, perhaps, of no less than two millions of human beings, many of them, in their individual capacity, of more worth than all the kings in Christendom; and to whom life was as sweet and valuable as to the proudest monarch on a throne. Surely, surely, Mr. Burke! it is better that

*one axe* should be uncased for a few solitary victims of royal birth, than that *myriads of swords* should leap from their scabbards for the assassination of such multitudes of men.

Mr. Wilberforce is considered by Mr. W. as a 'politico-theological satyr,' who with 'onebreath can cool the burning anguish of the african, and with another, in the same *instant*, can blast the spring from the year by giving his vote to an abandoned minister for the extirpation of half the youth of Europe by the sword !'

Mr. W. appears, throughout the whole of this pamphlet, to be a bold and animated champion in the cause of liberty and humanity.

ART. XXXV. *A Vindication of the Duke of Bedford's Attack upon Mr. Burke's Pension : in reply to a Letter from the Right Hon. Edmund Burke to a noble Lord.* By Thomas George Street. Second Edition. 8vo. 69 pages. Price 2s. Jordan. 1796.

MR. BURKE's pamphlet is here considered as replete with the 'rankest jacobinism,' and his alternate support and opposition to the aristocracy are compared to the puppet-show struggle between the 'devil and the baker.'

'With a rapid stride Mr. Burke ascends from the present duke of Bedford,' says Mr. S., 'to the founder of his grace's family. He finds no merit in either of the intermediate members, sufficient to wash out the stain of the original stock. He passes over, totally passes over, the merits of lord Russell. The sufferings, the constancy, of that gallant gentleman, of that martyr to tyranny, make no impression upon him: all, all are forgotten. But we, I trust and believe, never shall forget them. As long as we have life, and longer perhaps than we have liberty, we shall remember the man who perished upon the scaffold in defence of his country. Yet, if at any time his revered virtues should have escaped our recollection, they will be brought fresh and full to our remembrance, by the inheritor of the name of Russell. He will employ his talents to better purposes than those of agitating and alarming the minds of his countrymen, with tales of plots that have no foundation. He will not be an advocate for draining and depopulating his country by unjust and unnecessary wars. He will not contradict his principles by his practice. He will be no economist in words, and pensioner in deeds. He will continue his career, as he has commenced it, in the cause of liberty; and he will not be dismayed by the calumnies of venal courtiers, or the invectives of pensioned apostates.' After this tribute to the memory of lord Russell, and compliment to his descendant, the author remarks, that many others of the nobility and gentry possess part of the property of the romish superstition, and urges, what ought to have some weight with the friend of all *establishments*, that the bishoprics of Oxford, Peterborough, Bristol, Gloucester, and Chester, were founded by Henry VIII, out of 'the plunder of the national church.'

Mr. Burke is here accused of having treated the abbe Sieyes, a man of much learning and great disinterestedness, 'who refused to be elevated to the directorship, and at an early period of the revolution, *resigned his pension*,' with great illiberality. The same charge



charge is repeated in the case of Dr. Priestley: 'Now that Dr. Priestley has emigrated from this country, shame to the country that forced him to emigrate! it may not injure his personal safety to speak of him.—Now that he can no longer be affected by the rage and rancour of a remorseless church and king mob, it may be permitted to me to pay him my humble tribute of respect. The studies which Mr. Burke has lately pursued, lead him to support sentiments and principles that inflame, and irritate, and goad mankind to warfare, and to the destruction of each other. The studies which Dr. Priestley has pursued, have invariably tended to preserve the health and life of man, and to promote the comfort and happiness of the human race.—Dr. Priestley is dead to this country—he has sought repose and refuge from persecution in a distant climate—yet to that climate, and even across the Atlantic, Mr. Burke pursues him—Mr. Burke has lost a beloved son; yet I have not heard that Dr. Priestley has broken in upon *his* sorrow.—Dr. Priestley has lost a beloved son too, yet *his* domestic calamity is no shield and protection to him.'

Mr. S. is the author of a history of France, of which we have already noticed the first volume. [See *Analyt. Rev.* Vol. *xxi*, p. 256.]

ART. XXXVI. *A Leaf out of Burke's Book: being an Epistle to that Right Hon. Gentleman, in reply to his Letter to a noble Lord, on the Subject of his Pension.* By M. C. Browne. Second Edition. 8vo. 93 pages. Price 2s. Walker. 1796.

MR. BROWNE professes to comment on Mr. Burke's political history from the year 1766, when he was recommended to the patronage of the marquis of Rockingham, then first lord of the treasury, by Mr. Fitzherbert, 'a staunch roman catholic.' He observes, that he soon after became 'member for *Malton*, and the pensioner of that noble lord, whom *alone* he represented in that borough; for his lordship then did, and earl Fitzwilliam now does, nominate whom he pleases to represent him therein.'

On his first entrance into office, Mr. B. was zealous in his endeavours to procure a repeal of the stamp-act, yet he strenuously asserted the *right* of Great Britain to tax the colonies. On his retreat, he is said to have opposed lord North's plan of taxation, on that self same ground of *right* which he himself had urged. During the American war, he loudly censured 'the indignity and vileness of forming contracts with the princelings of Germany,' whom he was *then* pleased to style 'traders in human flesh.' On *bunting* lord North out of place, and getting once more into the 'Elynum of administration,' the orator of the sublime and beautiful is represented as gulling and deceiving the people with a show of reform, and at the very moment when bellowing out economy, not only preserving a number of burdensome sinecures, but even adding 2000*l.* a year to the useless place of chancellor of the duchy of Lancaster. 'Oh, Edmund! Edmund! "out of thine own mouth will I judge thee!" After stating a similar inconsistency in Mr. B.'s conduct, in respect to the East India company, of whose charters he was at one time an assertor, and at another

another time a violator, and making a variety of pointed remarks relative to his illiberal treatment of the duke of Bedford, Mr. B. pronounces his boasted labours to be 'a huge and monstrous mass of deformity, consisting of *self-interested cunning—hypocritical time-serving tergiversation*,—ending at last, in the most barefaced and unqualified apostacy, that ever disgraced and bloated the page of history, in the recorded annals of the most corrupt and degenerate nations which have in point of time preceded us.'

"Monstrum! horrendum! informe! ingens!"

We shall conclude with one of Mr. B.'s syllogisms.

'The lion, having sucked the blood of his prey, threw the offal carcase to the JACKALL in waiting.' I suppose we are to understand by this, that the pension or grant was the offal carcase, and the *pensioner* the JACKALL. I can draw a logical deduction from this: *all pensioners are jackalls.—Edmund Burke is a pensioner: Ergo, Edmund Burke is a jackall.* Really, sir, you have made very pretty company of yourself.'

ART. XXXVII. *Three Letters to the Right Hon. Edmund Burke, on the State of public Affairs; and particularly on the late outrageous Attacks on his Pension.* By an Old Whig. 8vo. 52 pages. Price 1s. 6d. Robinsons. 1796.

THE author, who seems really to be a 'Whig' of the old school, compliments Mr. Burke's imagination at the expense of his judgment, and roundly tells him, that his pension far exceeds his merits, and ought to exceed his necessities. He even hints, that Mr. B. formerly obtained and sold a pension on the irish establishment of 1500l. per annum, and seems to think, that a great metaphysical philosopher understands vulgar arithmetic, nearly as well as the house of Bedford.

The prolix statement of his services is compared to the 'memoirs of P. P. clerk of this parish,' and his early antipathy to the french revolution attributed to a witticism common in the national assembly, when a member was making a long and uninteresting speech, as it was then usual to cry out—'point à la Burke!'

After observing, that Mr. Burke had been said, 'to have turned king's evidence *against* the aristocracy,' the author presents the following whimsical account between him and the public:

'The British nation debtor

'To the Right Hon. Edmund Burke.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
'For my great and meritorious services in his majesty's kitchen, — — — — —	0	0	0
'For obliging the king and queen of an opulent nation, to eat by contract, like the inhabitants of a workhouse — — — — —	0	0	0
For weeping over the tattered shirt and breeches of the jew, worsted in a certain scuffle at St. Eustatia, — — — — —	0	0	0
'For defending Powel and Bembidge, — — — — —	0	0	0
'For the sublime discovery, 'that kings are always lovers of low company,' — — — — —	0	0	0
'For			

	l.	s.	d.
' For 'hurling the king from his throne'	0	0	0
' For the facetious and elegant stories of Deby Sing, prince Cantemir, &c. told for the entertainment of the ladies of the court,	0	0	0
' For deserting and abusing all my old friends and acquaintances, — — — }	26,000	0	0
' For humanely endeavouring to provoke all Europe to massacre each other, and to embroil all England in an unnecessary quarrel, which has already cost the nation only 140 millions, — — — }	9,999	19	9½
' For the celebrated dagger scene in the house of commons — — — }	0	0	2½
<hr/>			
' Total amount of my pension for six lives, at nine years purchase, — — — }	36,000	0	0
<hr/>			

The author has here considerably underrated Mr. Burke's *moderation*, as the market price of his three pensions, including the arrears, cannot be less than 56,000l.

Some very spirited remarks are made towards the conclusion, on 'the circular arguments and crocodile syllogisms' of the apostate pensioner. 'Believe me, sir,' it is said, 'the nation is no longer in a temper to be misled by metaphors, to be duped by declamation. The people will no longer bear to be told, "that ministers engaged in war, in order to prevent war." That "a state of hostility is essential to the preservation of peace." That "plots existed which could no where be found; and conspiracies without conspirators." That "insurrection and riot are prevented by public calamity: and that rebellion is the necessary consequence of general content and prosperity." These and other equally wise and just maxims, with which you and our sapient ministers have so often amused yourselves and deluded others, will not now be endured. The people's blood must not be shed for the sake of an antithesis; nor the public treasure squandered in support of a paradox. The people will reprobate the blasphemous assertion, "that they have been fighting for God and religion!"—They will ridicule the assumption, that "we are to fight for peace." No, sir, the people now demand solid arguments, open proof, positive and overbearing reasons. The fervour of enthusiasm is now cooled; it is quenched with blood. The terrors which have been raised by childish and improbable fictions, are now abated. "What advantage can we possibly gain by persevering in the contest?" is the universal exclamation; and these advantages they will expect you to demonstrate upon the evident and infallible principles of vulgar arithmetic, and not on your metaphysical proportions, your moral mathematics, which is in truth no other than the art of substituting words in the place of ideas.'



ART. XXXVIII. *Strictures on Mr. Burke's Letter to a Noble Lord, on the Attacks made upon him and his Pension, in the House of Lords, by the Duke of Bedford and Lord Lauderdale.* 8vo. 15 pages. Price 6d. Eaton. 1796.

It is here lamented, that old age is generally irascible and peevish, and that disease and infirmity sour the sweetest tempers; but Mr. Burke is represented as violent and choleric from his childhood; the slave of every feeling which instigates to passion and anger; without temper, without moderation, without liberality, and without common charity.

'I charge Mr. Burke with having been the author of injuries to his country which ages cannot heal! I charge him with having by his inflammatory speeches and writings, awakened that panic and terror in this kingdom, which has destroyed domestic peace, and has tarnished public glory! I charge him with having provoked the publication of the rights of man, which has introduced a cruel system of persecution both against the author of this book and its advocates: I charge him with the boldness with which his majesty's ministers have conspired to assassinate the constitution, and the liberties that it holds out to the subject! Lastly, I charge him (and what greater, what more enormous charge, can be brought against any man) with having been the cause of the guiltless blood which has been spilt in this most infernal war, for it was he—it was Edmund Burke, who kindled the sparks of carnage, and who blew them up into a desolating flame!'

ART. XXXIX. *Remarks on Conversations occasioned by Mr. Burke's Letter. In a Letter to a Professor on the Continent.* 8vo. 31 pages. Price 1s. Cawthorne.

THEY who may be disposed to censure this author's prejudice must at least applaud his candour, for he makes a public avowal of his 'partiality,' and begs he may be attended to with 'suspicion.' The following passage is a close imitation of the language and manner of a man, whose writings he admires with a fervour bordering on adoration.

'His eyes have moistened at the sufferings of a woman!—Behold his crime. He had seen the fairest of her sex in the luxuriant dawn of beauty, joy, and youth. His imagination warmed at the recollection. He viewed the fatal reverse—and wrote from the heart. The tears that fell were overflowings of the milk of human kindness. I saw her when the lustre of her diadem was beginning to fade—but its gems still shone with an autumn ray. I remember the air of dignified sorrow which mellowed too hastily the lillies on her cheek. Shamefully has this unfortunate queen been traduced. Nine-tenths of the scandalous tales which malice has industriously circulated, are as false and unfounded, as that last impious charge to which the mother replied with all the majesty of offended nature. She was gay and unthinking. Transplanted from the cold regions of her mother's chamber, when scarce the baby-blush had left her cheek—at the very moment when passions began to be strong, and ere reason had yet had time to cease to be weak, she was placed at once in the Versailles hot-bed of vice—in a court where immorality was fashion, and where a strumpet presided. What, in such a situation, some people may fancy themselves to expect from a girl of fifteen, I know not.—But this I know,

know, and feel, and own—that against temptations so varied and alluring, the strength of man, in the full meridian of his reason, would have proved but weakness.

“ His saltem accumulem donis, et fungar inani Munere.”

• Chivalry and dotage are the catch-words.—They are at him again. He has the misfortune not to be one of the fashionable hottenots of the day. I feel, my friend, a glow of more than common satisfaction when I hear that this hoary veteran in philosophy and politics is the warm champion of an injured and insulted sex. That they should want one is matter of surprise. Men become monsters as they cease to adore them.’ It is but justice to remark, that the writer differs from Mr. Burke as to his opinion of the french, during the early stages of the revolution; alluding to more recent events, he somewhat whimsically observes, that ‘ a piston was introduced into the cavity of their stomach, and the marrow of their hearts was sucked away,’ that ‘ their very souls were materialised into a caput mortuum,’ that ‘ the arch monster of jacobinism, perished with Robespierre—but bristles were plucked, I fear, from the spine of the morkin.’ And he quotes his ‘ barber’ with as much flippancy as the lord mayor quaintly terms the crops, ‘ members of capillary circumcision,’ and the money issued for the payment of Mr. Burke’s pension, ‘ the dross of exchequers.’

O.

#### SHAKSPEARE’S MANUSCRIPTS.

ART. XL. *Miscellaneous Papers and Legal Instruments under the Hand and Seal of William Shakspeare: Including the Tragedy of King Lear and a small Fragment of Hamlet, from the Original MSS. in the Possession of Samuel Ireland, of Norfolk-street. Folio. About 160 p. and 26 engravings. Price 4l. 4s. in boards. Egerton, &c. 1796.*

THE late discovery of a gold mine in Ireland is of less importance to the literary public, than the discovery of another play of Shakspeare; provided the fact of the latter discovery can be as decisively ascertained, as that of the former. Such an important acquisition Mr. Ireland announces to the literary world; and it is the design of this splendid publication, to furnish sufficient documents for judging concerning the genuineness of the treasure, of which Mr. I. declares himself possessed. The volume contains engraved *fac similia* of a part of the MSS., said to be in the hand-writing of Shakspeare, together with exact printed copies of other papers, which were too long to admit of an engraved impression. The *fac-similia* are, of Shakspeare’s autographs; queen Elizabeth’s letter; extracts from miscellaneous papers; note of hand; letter to Anne Hatherwaye; verses to the same; letter to the earl of Southampton; the earl’s answer; Shakspeare’s profession of faith; letter to Cowley; portrait enclosed in the same, with it’s reverse; tributary lines to Ireland; view of Ireland’s house, and coats of arms; coloured figures of Bassanio and Shylock, the title, and the first and last pages of the play of Lear, and a page from a fragment of Hamlet. Without an engraved *fac-simile*, are given, copied literally in roman characters, a deed of gift to Ireland; agreement with John Lowine; agreement with Henry Condelle; lease to Mr. Fraser; deed

of trust to John Hemynge; the entire play of king Lear, and a fragment of Hamlet.

Concerning these mss. and legal instruments, it will be proper to give Mr. I.'s declaration in his own words:

P. I. \* Preface. The editor of this volume here presents the public with a part of that valuable treasure of our SHAKSPEARE, which, having been by accident discovered in ms., has since been deposited in his hands. From the first moment of this discovery to the present hour, Mr. Ireland has incessantly laboured, by every means in his power, to inform himself with respect to the validity of these interesting papers.

\* Throughout this period there has not been an ingenuous character, or disinterested individual, in the circle of literature, to whose critical eye he has not been earnest, that the whole should be subjected. He has courted, he has even challenged, the critical judgment of those, who are best skilled in the poetry and phraseology of the times in which Shakspeare lived; as well as those, whose profession or course of study has made them conversant with ancient deeds, writings, seals, and autographs. Wide and extensive as this range may appear, and it includes the scholar, the man of taste, the antiquarian, and the herald, his inquiries have not rested in the closet of the speculatist; he has been equally anxious that the whole should be submitted to the practical experience of the mechanic, and be pronounced upon by the paper-maker, &c., as well as the author. He has ever been desirous of placing them in any view, and under any light, that could be thrown upon them; and he has, in consequence, the satisfaction of announcing to the public, that, as far as he has been able to collect the sentiments of the several classes of persons above referred to, they have unanimously testified in favour of their authenticity; and declared, that, where there was such a mass of evidence, internal and external, it was impossible, amidst such various sources of detection, for the art of imitation to have hazarded so much without betraying itself; and, consequently, that *these papers can be no other than the production of Shakspeare himself.*

\* It may be expected, that something be said by the editor, of the manner in which these papers came into his hands. He received them from his son, Samuel-William-Henry Ireland, a young man then under 19 years of age; by whom the discovery was accidentally made at the house of a gentleman of considerable property.

\* Amongst a mass of family papers, the contracts between Shakspeare, Lowine, and Condelle, and the lease granted by him and Hemynge to Michael Frazer, which was first found, were discovered; and soon afterwards the deed of gift to William Henry Ireland, (described as the friend of Shakspeare, in consequence of his having saved his life on the river Thames, when in extreme danger of being drowned) and also the deed of trust to John Hemynge, were discovered. In pursuing this search he was so fortunate as to meet with some deeds very material to the interests of this gentleman, and such as established, beyond all doubt, his title to a considerable property: deeds of which this gentleman was as ignorant, as he was of his having in his possession any of the mss. of Shakspeare. In return for this service, added to the consideration that the young man bore the same name and arms with the person who saved the life of Shakspeare, this gentleman



gentleman promised him every thing relative to the present subject, that had been or should be found either in town, or at his house in the country. At this house the principal part of the papers, together with a great variety of books, containing his ms. notes, and three ms. plays, with part of another, were discovered.

Fortified as he is with the opinion of the unprejudiced and intelligent, the editor will not allow that it can be presumption in him to say, that he has no doubt of the truth and authenticity of that, which he lays before the public. Of this fact he is as fully satisfied, as he is with the honour that has been observed towards him throughout the whole communication made to him upon this subject. So circumstanced, he should not feel justified in importuning or any way requesting a gentleman, to whom he is known only by obligation, and not personally, to subject himself to the impertinence and licentiousness of literary curiosity and cavil, unless he should himself voluntarily come forward. But this is not all. It was not till after the mass of papers received became voluminous, that Mr. Ireland had any idea of printing them: he then applied to the original possessor for his permission so to do; and this was not obtained but under the strongest injunction, that his name should not appear.—This injunction has, throughout all the stages of this business, been uniformly declared: and, as this gentleman has dealt most liberally with the editor, he can confidently say, that in his turn he has with equal openness and candour conducted himself towards the public; to whom, immediately upon every communication made, every thing has been submitted without reserve.

Mr. I. appeals to the judgment of the antiquarian and the critic for the authenticity of these papers, and in order to obtain the fair and free suffrage of the literary world, publishes this volume; at the same time expressing an intention, should the present publication meet with that encouragement, 'to which, as a national concern, it is entitled,' to bring forward the remainder of these mss. in two volumes, of the same size as the present, printed *verbatim et literatim* from the originals, at a price not exceeding, for both volumes, four guineas. Among the mss. not copied in this volume are, a play entitled *Vortigern*, now preparing for representation at Drury Lane theatre, and 'another, and more interesting historical play, which has been discovered among the other papers in the hand writing of Shakspeare, and will in due time be laid before the public.' We have it not in our power to gratify our readers with any specimen of the *fac-similia*, but will extract, for their amusement, the love-letter to Anne Hathawaye. Fol. 17.

• *Letter to Anna Hathawaye.*

• *Dearest Anna*

'As thou haste alwaye founde mee toe my Worde moſte trewe ſo thou ſhalt ſee I have ſtriſtlye kepte mye promyſe. I praye you perfume thys mye poore Locke withe thye balmye Kyſſes forre themne indeede ſhall Kynges themmeſelves bowe ande paye homage toe itte I doe aſſure thee no rude hande hathe knottedde itte thye Willys alone hathe done the worke Neytherre the gyldedde hawble thatte envyronnes the heade of Maieſtye noe norre honourres moſte weyghtye wulde give mee halfe the joye as didde thysſe mye lyttle worke forre thee The feelinge thatte dydde neareſte approche untoe itte was thatte whiche commethe nyghthe untoe God mecke ande Gentle Charytye forre thatte Virtue  
O Anna

O Anna doe I love doe I cheryshe thee inne mye hearte forre thou arte  
 afs a talle Cedarre stretchynge forthe its branches ande succourynge the  
 smallere Plants fromme nyppynge Winneterre orr the boysterouse  
 Wyndes Farewelle toe Morrowe bye tymes I wille see thee tille thienne  
 Adewe sweete Love

Thyne everre

Wm Shakspeare

Anna Hatherrewaye

Mr. I.'s pretensions will, doubtless, undergo an impartial examination at the bar of an intelligent and candid public.

**ART. XLI.** *A Letter to George Steevens, Esq. containing a critical Examination of the Papers of Shakspeare; published by Mr. Samuel Ireland. To which are added, Extracts from Fortigern.* By James Boaden, Esq. Author of Fontainville Forest, &c. 8vo. 72 pages. Price 2s. 6d. Martin and Bain. 1796.

THE subject of this publication having occasioned much discussion, it will, perhaps, be thought of sufficient importance to justify us in laying before our readers some of the leading arguments, adduced in different pamphlets on each side of the question, concerning the authenticity of these papers. We begin with Mr. B.'s letter to Mr. Steevens.

Mr. B. informs the public, that when he first obtained a sight of these mss. he thought them genuine, but that, upon farther examination, doubts arose, which terminated in a conclusion the reverse of his first impression. The principal circumstances on which Mr. B. grounds his opinion are the following.

The orthography of Mr. Ireland's copy of the play of Lear differs widely from that of other books of the same period, and particularly from the most ancient printed copies of Shakspeare's plays.

It is not easy to conceive that the players, in their alterations, could produce passages superiour to those in the corresponding parts of this ms. Let the reader compare with the well known execration of Lear, "Hear, nature, hear", &c. the following lines from Mr. Ireland's Lear. P. 19.

"Itte maye bee foe *harke* Nature heare deare Goddesse  
 Suspende thy purpose iffe thou woudst make thys  
 Creature fruitefulle intoe herre wombe conveye  
 Steryltye drye uppe inne herre the organes offe  
 Innecrease ande lette noe babe sprynge toe honorre herre  
 butte iffe she muste teeme create herre chylde of spleene  
 ande lette itte channelle rynkles onne herre browe  
 of youthe with *accente* teares turne alle herre paynes  
 toe rude laughterre ande contempte Thatte she maye  
 knowe howe sharp ande lyke a serpent's toothe it is  
 toe have a thanklesse childe."

Passages of distinguished merit are not found in Mr. Ireland's play, which it is not very probable that the players should have interpolated. On the other hand, many bold and hazardous interpolations are found in Mr. I.'s Lear, among which is the following speech of Kent P. 34

\* *Kente.* "Thanks Sir butte I goe toe thatte unknowne Land  
 Thatte chaynes each Pilgrim faste within its soyle  
 Bye livynge menne mouste shunnd mouste dreadedde  
 Stille mye goode masterre thys fame Journey tooke  
 He calls mee I amme contente ande strayght obeye

Thenne

Thenne farewell Worlde the busye Sceane is done  
Kente livd mouste true Kente dyes mouste lyke a manne."

With respect to the smaller papers; it is not probable that queen Elizabeth would address Shakspeare under the familiar appellation of "goode Masterre William:" the Globe theatre, of which he is addressed as master, did not exist till 1596 [See the works of Taylor the water poet, and a contract to build a theatre in 1599, similar to the *newly erected* globe theatre], whereas Leicester, whom he was summoned to entertain, died in 1588; the love-letter, and the letter to lord Southampton are utterly dissimilar in style from the prose of the times, and from Shakspeare's other epistles;—the profession of faith is exquisite nonsense, as will appear from a specimen. P. 43.

"O Man, where are thy great, thy boasted attributes, buried, lost for ever in cold DEATH. O Man, why attemptest thou to search the greatness of the Almighty? thou dost but lose thy labour, more thou attemptest, more thou art lost, till thy poor weak thoughts are elevated to their summit, and then as snow from the leafy Tree, drop and distill themselves till they are no more."

In the deed of gift to Ireland of the plays, Lear is given, before it was written; according to Mr. Malone.

Mr. B's general conclusion is, that the Lear in Mr. Ireland's possession bears undoubted marks of forgery, and that the smaller pieces have neither the character of the poet's style, nor the manners of the age, are at variance with admitted fact, and are inconsistent with chronology.

The pamphlet concludes with some fictitious extracts from Vortigern, in which the author attempts, not very successfully, to show, that it is not a difficult task to imitate the style of Shakspeare.

ART. XLII. *A Comparative Review of the Opinions of Mr. James Boaden (Editor of the Oracle) in February, March, and April, 1795; and of James Boaden, Esq. (Author of Fontainville Forest, and of a Letter to George Steevens, Esq.) in February, 1796, relative to the Shakspeare MSS. By a Friend to Consistency. 8vo. 59 pages. Price 2s. Sael. 1796.*

THIS advocate for the Shakspeare MSS. fairly detects some inconsistencies between the accounts given of these MSS. in the Oracle, and in Mr. Boaden's letter to Mr. Steevens. This circumstance, however, does not affect the question of their authenticity. The sum of this reply to Mr. Boaden's objections is as follows.

Mr. Ireland courts a rigorous scrutiny. The question is not how Mr. I. came by the MSS., but whether they be genuine; family reasons of delicacy might require the concealment of their source. In the time of Shakspeare a great diversity of orthography prevailed; but a vast superfluity of letters was generally observable. It was a common practice for the printers to correct the orthography of MSS., as may be seen by comparing any manuscript with a printed book of that age.—The drawings of Bassanio and Shylock perfectly resemble the inferior productions of the time. The signatures have not the studied uniformity of a copyist, but the general resemblance of careless haste. The number and variety of the MSS. afford a strong corroboration of their genuineness; even their defects confirm their authenticity; for a  
Z  
forged



forger would not expose himself to detection by unnecessary superfluities or omissions. The most unfinished passages bear evident marks of the author's genius.—The earl of Leicester attended queen Elizabeth in the procession after the dispersion of the spanish armada; it is probable it was, on this occasion, in 1588, that Shakspeare received the letter from the queen: the Globe theatre might have been built before that time, and yet be called *newly erected* in 1599: a promissory note mentions work at the Globe by Heming in 1589.—Lear was probably written before Oct. 25, 1604, the date of the bequest to Ireland; and this, even though Mr. Malone be right in his conjecture, that it was not written till after the accession of James I, for this happened march 24, 1603.

In conclusion, the writer of this pamphlet pronounces Mr. B. incompetent to the undertaking of deciding the question in dispute: he does not, however, presume to assert the authenticity of the mss., till they shall have fully passed the ordeal of deep scientific investigation; yet he ventures to say, that the proofs corroborate each other, and give to the whole a spirit of consistency and firmness, scarcely ever attainable by falsehood.

ART. XLIII. *Vortigern under Consideration; with general Remarks on Mr. James Boaden's Letter to George Steevens, Esq. relative to the Manuscripts, Drawings, Seals, &c. ascribed to Shakspeare, and in the Possession of Samuel Ireland, Esq. 8vo. 67 pages. Lowndes. 1796.*

THE ground, taken by this defender of the authenticity of Mr. Ireland's collection of mss. ascribed to Shakspeare, is lower than that of the author of the preceding article; he only undertakes to show, that the play of *Vortigern* *may be* Shakspeare's. The general arguments on which he founds his conclusion are, that the play of *Vortigern* is subscribed, according to the custom of the age, by the author's signature;—that there is a great uniformity in the hand writing, and an exact similarity to the *fac simile* of Shakspeare's hand writing, given in the Gentleman's Magazine for 1789;—that the subject of the play is such as Shakspeare, who was well acquainted with english history, was likely to have chosen, but not such as would have been fixed upon by one who attempted an imposition;—that it is improbable, that any one who had abilities for the undertaking, would run the hazard of being *stigmatized* as an impostor, when he could be a second Shakspeare;—that the orthography of these mss. sufficiently agrees with that of others of the same period;—and that their number is such as no impostor could have contrived and executed during his whole life.

With respect to the particular mss. this writer's observations are these: The ms. of *Lear* *may be* genuine, notwithstanding its defects; for it may be the author's first hasty copy, written, without a strict regard to measure, many years before it was brought upon the stage: queen Elizabeth's letter *may be* genuine; for in the year 1585, Shakspeare had been an actor three years, and had doubtless acquired celebrity: besides, the earl of Leicester might be entertained with shows till 1588; and the Globe theatre might

might then have been in existence, for, in a licence granted to Shakspeare and others by James I, in 1603, the Globe is spoken of as their *usual* house. The love-letter *may be* genuine, though it's style does not happen to resemble that of a dedication to a court patron. The *fac similia*, &c. *may*, according to the *best* conjectures, be the genuine work of the supposed authors; no proof to the contrary can be given.

It is acknowledged by this writer, that the discovery of these mss. may naturally excite an inquiry into the *when*, the *where*, and the *how*. But, though the gentleman at whose house Mr. I.'s son found these mss. might wish to be concealed, a sufficient reason may, it is said, be assigned for this: he might be averse to becoming the topic of public conversation, receiving the visits of impertinent curiosity, or being made the may-game of some diurnal print. It is further urged, that it is improbable, that the deed of gift, with it's numerous little accompaniments, should have been forged, and still more so, that this should be the case with respect to the notes which are found in a large number of books, apparently in Shakspeare's hand-writing. After all, however, this writer rests the *proof* of the authenticity of Vortigern chiefly upon it's merit, which he leaves to be decided by the judgment of a british audience; and to prepare the public for a favourable decision, appears to have been the principal design of this pamphlet.

ART. XLIV. *Shakspeare's Manuscripts in the Possession of Mr. Ireland, examined, respecting the internal and external Evidences of their Authenticity.* By Philalethes. 8vo. 34 pages. Price 1s. Johnson.

A THIRD pleader here rises up to defend Mr. I.'s mss.; but he advances nothing sufficiently new, to require us to enter into the detail of his defence. He seems to lay the chief stress upon the *legal* instruments, which, he says, would, in the judgment of several gentlemen, learned in the law, be admitted as evidence in any court of judicature. If these writings were forged, the forgery must, in this writer's opinion, have been executed at, or near, the time of Shakspeare, and would have been applied to some use: he further urges, that these writings are so numerous, and in their nature so unconnected, as to time, circumstances, and events, that it is not probable, that an impostor would have deemed them necessary, or, if he had, could have accomplished the task of such a forgery; that nothing can be more absurd, than to suppose, that any one would think of forging such a vast mass of collateral evidence, fragments, letters, sketches of drawings, deeds, grants, notes on printed books, &c., all for the purpose of introducing upon the stage a forged play in imitation of Shakspeare, in which the prospect of success would be extremely doubtful, and the disgrace of failure certain.

This writer, as well as Mr. I.'s other advocates, appears to be aware, that the concealment respecting the time, place, and manner of the discovery of these mss., reasonably excites suspicion; he therefore takes great pains to persuade the public to wave this inquiry,

inquiry, and to rest the question of their authenticity wholly upon internal evidence.

**ART. XLV.** *Free Reflections on Miscellaneous Papers and legal Instruments, under the Hand and Seal of William Shakspeare, in the Possession of Samuel Ireland, of Norfolk-street. To which are added, Extracts from an unpublished MS. Play, called The Virgin Queen. Written by, or in Imitation of, Shakspeare. 8vo. 55 pages. Price 2s. 6d. Printed for F. G. Waldron. 1796.*

FROM the signature annexed to these reflections, we conclude, that they are written by the publisher, Mr. Waldron. The design of the pamphlet is to controvert the authenticity of the Shaksperian MSS. in the hands of Mr. Ireland. The remarks are very ingenious; we shall give some of them in the writer's own words.

P. 8. 'The superscription of queen Elizabeth's letter to Shakspeare, written with her own hand, is as carefully worded, as if it were to have been sent by the penny-post; had the office so named been then established. So far from directing a letter, Elizabeth wrote not the inward contents; that haughty personage was not in the habit of such condescension: her signature only, or, on rare occasions, an additional line, comprised nearly the whole of her hand-writing, in any letter from her. In the letter the queen styles him "*Masterre* William;" the orthography of that age was *Maister*, from the old French *Maistre*, now written *Maitre*; the french having ejected the *s* from many words in which we, though they are derived from them, retain it. This Chattertonism occurs frequently in these wonderful, or rather blunderful, papers.'

P. 10. "Letter to *Anna Hathererwaye*."

'This female's names were *Anne Hathaway*. *Anna* is a latin adoption of, comparatively, modern use; the orthography of *Hathererwaye* is merely Chattertonian.

'In the letter to her, a kingly crown is termed a "*gyldedde barwble*." *Barwble* formerly meant the carved truncheon, with a fool's head at the top of it, used by court and stage buffoons; therefore a very unlikely epithet to be applied by Shakspeare to the symbol of majesty; to which he every where pays great respect.'

P. 11. 'In the "*profession of faith*," "*acceeded toe*," is a phrase an hundred years too modern for Shakspeare.

'Towards the conclusion of the "*profession*," &c. *chickenne* is used for the *hen*, who receives her brood under her wings; on the propriety of which consult the holy scriptures. *Chickenne* is also objectionable in this place as ungrammatical, it being used in the singular number; whereas, the old singular was *chick*, and *chicken* the plural. So *ox*, and *oxen*; *cow*, and *cowen*; contracted into *kine*.

'In the "*letter to Richard Cowley*," we read, "*a whymsycalle conceyt*;"—the word *whymsycalle*, or *whimsical*, as I have already said, does not, I am assured, occur in or near that period. I have a little book, printed in 1631, entituled, "*Whimzies: or a New Cast of Characters*;" which, though *whim* must apparently have preceded, is the earliest instance I can recollect of any word like *whymsycalle*.\*

\* *Whimsie*, I have since found, occurs in Jonson's *Volpone*, 1607, A. 3. 2. 1.



\* One might imagine, from the careful superscription of the letter to Cowley, that queen Elizabeth had condescended to direct that too.

\* The figure "*evidently meant for Shylock*," is represented with a blue cap on. Jews in Venice are obliged to wear a red cap or hat, as a badge of their persuasion. Shakspeare, however, or the painter of this grotesque figure, might not be acquainted with the costume of that place and people.

\* In the "*deed of gift to Ireland*," after the word "*followithe*" are three conjunctive notes of admiration !!! I believe two notes of admiration, in conjunction, have not been used till very lately. When the plays of "*Kynge Henrye thyrde of Englande*," "*Kynge Hy vii*," &c. come to light, we must not be surprised at finding in them the words *swindler*, *sharwl*, and *Otabeite*; or the \* \* \* \* of *Triftram Shandy*.

P. 15. \* The "*Tragedye of Kynge Leare*," our Pseudo-Shakspeare says, "*Isse fromme Maſterre Hollinneſbedde*."

\* I have not a volume of that historian at present in my possession; but, to the best of my recollection, the orthography of his name in the title-page to his works is much more simple.

\* The "*Libbertye*" he has taken, Shakspeare adds, in having "*somme lyttle deparretedde fromme hymme*," "*wille notte*," he trusts, "*he blamedde bye*" his "*gentle readerres*."

\* This is the first instance of Shakspeare's appealing to *readers*; in writing his dramas, it is well known that he thought only of *auditors* and *spectators*:—but, as it necessarily includes an implication that he had prepared this copy of "*Kynge Leare*," for the press, himself, we might naturally expect the text to be correct, at least intelligible; so far from which, it is, maugre Mr. Ireland's preface, the most incorrect, unintelligible text I ever saw, in any copy of any play whatever: and, instead of supposing, as some may, Mr. Ireland, his son, or any other intelligent person, the fabricator; I should rather imagine it to be really, and bona fide, an ancient copy; taken surreptitiously and erroneously, from the mouths of the actors, by some printer's illiterate devil: to which had, for private purposes, been added an imitation of Shakspeare's signature, and address to his "*gentle readerres*."

P. 17. \* The affectedly-antique spelling in "*Kynge Leare*" is, throughout, so unprecedentedly redundant, as, of itself, to be a convincing proof of inartificial imitation; but the spelling of the latin verb in the quotation, p. 4. "*Gloſterre exitte*," with the old english termination, the double *t*, and *e* final, is so very ridiculous, that, could it be proved to have been by Shakspeare, we might hereafter say, that he had small english, and less latin; as we have been taught by Ben Jonson to say, that he had small latin and less greek: but, if he had any latin, he must have spelt the word *exit*, not *exitte*. To have done, therefore, with "*Kynge Leare*," at least for the present, the blunders, corruptions, omissions, interpolations, and sophistications, warrant me in saying, that it is *impossible* for this ms. of "*Kynge Leare*" to have been the production and hand-writing of Shakspeare.

Other shrewd observations occur in this pamphlet: but it is time that, for the present at least, we relieve our readers from this tedious investigation, leaving the question *sub-judice*.

The *supposed* extracts from the Virgin Queen, if not a very close imitation of Shakspeare, are at least an ingenious *jeu-d'esprit*.

ART. XLVI. *Familiar Verses, from the Ghost of Willy Shakspeare to Sammy Ireland. To which is added, Prince Robert: an auncient Ballad.* 8vo. 16 pages. Price 1s. White. 1796.

THE writer of these verses, who takes it for granted that the question concerning the authenticity of the mss. ascribed to Shakspeare, in the possession of Mr. Ireland, is decided in the negative, reprobates the imposition with some humour, and more severity. The ghost of Shakspeare thus reproves the youth who has dared to disturb his repose; p. 6.

‘ Oft have I conjured, from the vasty deep,  
Myriads of spirits at one magic sweep!  
And shalt thou dare, with weak unnervate arm,  
To bind WILL SHAKSPEARE with a cobweb charm?  
His genius unconfin’d with fancy plays  
Where AVON’s stream through fertile meadows strays;  
Laughs with the loves, the flitting sun-beam rides,  
And through the boundless paths of Nature glides.  
Not lock’d in trunks,—in auncient dirtie scrolls,  
Long shreds of parchment, deeds, and mustie rolls;  
Receipts for candles, bills, and notes of hand,  
Some that you may—but more not understand.  
Samples of hair, love songs, and sonnets meete,  
Together met by chaunce in Norfolk-street;  
Where, fruitful as the vine, the tiny elves  
Produce *young manuscripts* for SAMMY’s shelves,  
Dramas in embrio leave their lurking holes,  
And little VORTIGERNS start forth in shoals.  
To work, ye Lawyers! ransack all your deeds,  
The bait is swallowed, and the Public bleeds.  
Freely the Cash comes down,—lead boldly on,  
The Book complete:—Four Guineas!—*Presto!*—gone!’  
The ballad is an insignificant production.

I. M. G.

## MISCELLANEOUS.

ART. XLVII. *Considerations on the Practicability and Advantages of a more speedy Communication between Great Britain and her Possessions in India: with the Outline of a Plan for the more ready Conveyance of Intelligence Over-land by the Way of Suez; and an Appendix, containing Instructions for Travellers to India, by different Routes, in Europe as well as Asia.* By John Taylor, Esq. Captain in the Honourable Company’s military Establishment at Bombay. 4to. 80 pages. Price 4s. Murray and Highley. 1795.

At a time when the quickest mode of conveying intelligence is deemed of such consequence that telegraphs arise in all directions around us, to shorten the period of transmission by a few hours, a plan, which proposes to save some weeks in sending dispatches to or receiving them from the most valuable appendage

to the british government, is surely deserving of attention. Although the advantages of a speedy communication between the seat of government and the various dependencies of the state must be sufficiently obvious, Mr. T. mentions some instances which peculiarly apply to India; and while they show the utility of his plan, illustrate it's practicability. In 1778, the intelligence of the war between this country and France was conveyed by the route Mr. T. proposes, and being the earliest intelligence, gave the british the advantage of attacking the possessions of the enemy unprepared for defence. On the breaking out of the present war the same event occurred; Mr. Baldwin, the english consul at Cairo, having received intelligence of the declaration of war, forwarded it by this route to India, and thus accelerated the capture of Pondicherry, &c. a second time. But the most striking occurrence, and which strongly shows the fatal effect of a tardy communication, happened at the close of the war in 1783. When the preliminary articles of peace were signed in january 1783, dispatches were transmitted across the great desert, and round by the Cape of Good Hope, yet neither reached India till the end of june; and on or between the 13th and 25th of that month there were two engagements by land, and one by sea, in which there fell eighty officers and upwards of 2000 men; all whose lives might have been saved had the passage by Suez been open, and the dispatches conveyed from England to Madras in seventy days\*.

In august 1789, the author set out from England to proceed to Bombay by the great desert, in charge of the company's dispatches; in which he met with such unavoidable procrastinations, that with every exertion on his part, it required six months to complete the journey. This induced him to consider the means by which a more speedy passage might be made by the way of Suez: an object which he found strongly recommended by col. Capper, in a tract published in 1784. To this gentleman and several others, Mr. T. acknowledges himself indebted for much information on the subject, and relies on their authorities for the practicability of his plan. According to which, the time of making the journey to Bombay, during the most favourable season of the year (delays excepted), would be as follows:

P. 21.	Days.	Hours.
* From London to Messina †	12	0
Messina to Alexandria	10	0
Alexandria to Rosetta by land	0	8
Rosetta to Cairo	2	0
Cairo to Suez	1	12
Suez to Bombay	25	0
Total number of days to Bombay,	50	20
		The

\* Colonel Capper's preface. Mr. T. computes fifty-eight days sufficient to reach Madras.

† As Corsica is now under the government of Great Britain, the author observes, that the port of Bastia may be used instead



The number of days necessary to arrive at Bombay under equally favourable circumstances, by proceeding from London by Venice, Constantinople, Aleppo, and Bussora, is stated at seventy-nine, being twenty-eight days four hours more than by the way of Suez. If the traveller proceed first to Messina, thence to Alexandretta, Aleppo, and Bussora, he may accomplish the journey in sixty-four days, being only thirteen days in favour of Suez: by Vienna and Constantinople it requires seventy-four days. The time of performing the journey from Bombay to England is computed at about a fortnight more than outwards, and the proportions are stated more in favour of the route by Suez.

‘To complete this communication,’ the author observes, p. 28, ‘between Great Britain and her eastern possessions, requires the aid of the executive government of this country, and the co-operation of the honourable court of directors. By their united exertions, a firman might be obtained from the ottoman state, through our ambassador at the Porte, establishing our right, and facilitating the means of our navigation of the Red sea, by regular packet-boats, to sail at fixed periods; and permission be given for arab messengers, with proper passes, to convey our dispatches through Egypt, under the protection of its government. This being effected, it would rest with the consul-general of Egypt to conciliate the friendship of the Sheik el Balad, or governor of Cairo, whose good offices might easily be secured, a circumstance indispensably necessary to the security of the messengers, and the safety of the dispatches \*.’

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of Messina, which we hope will be an answer to those who say the possession of that island cannot be of any use to this country.

\* That the objects contained in this paragraph would be so easily obtained may admit of some doubt. For though, in conjunction with our ally the empress, some strong arguments in favour of our navigating the Red sea might be advanced, yet it would not be an easy matter to overcome the prejudices of the turks: and that they have entertained very awkward prejudices respecting the english, appears from the following phirmaun, published in 1774 by the grand signior. ‘Historians inform us, that the christians, an enterprizing and artful race, have from the earliest times constantly made use of deceit and violence to effect their ambitious purposes. Under the disguise of merchants they formerly introduced themselves into Damascus and Jerusalem; in the same manner they have since obtained a footing in Hindostan, where the english have reduced the inhabitants to slavery; so now likewise encouraged by the beys the same people have lately attempted to insinuate themselves into Egypt, with a view no doubt as soon as they have made maps of the country and taken plans of the fortifications, to attempt the conquest of it.’ In order to counteract these designs, the edict orders the cargo of any of their vessels, anchoring in the port of Suez, to be confiscated, and the persons on board imprisoned. Col. Capper’s introduction p. 8. The colonel observes, that the christians might very easily vindicate themselves from the aspersions in this phirmaun, and with great truth and justice recriminate upon the mohammedans.

These

These objects being obtained, the following plan is suggested for the conveyance of dispatches to India.

¶ 30. 'Public dispatches from England, as far as the port of Messina, might either be intrusted to the care of a special messenger, or transmitted by the post, according to their importance. All private letters should be sent by the post.

'An agent should be appointed, to reside at Messina, to receive dispatches and letters, who should have charge of two or more packet-boats, to sail to and from Messina and Alexandria. The postage on letters should be paid in England, as far as Messina; and the additional postage in India.

'These packets should be cutter-built, copper-bottomed, armed, and well manned, though not of a large size. They should always be in readiness, provided with water and provisions, so as to be prepared for sailing on the receipt of dispatches, should wind and weather permit, and no delay on any account allowed.

'On the arrival of the packet at Alexandria, the consul-general for Egypt should cause the dispatches and letters to be instantly forwarded to Suez, by arab messengers.

'At Suez, country boats should be constantly stationed, ready to take charge of the dispatches from thence to Mocha.

'These boats should be coppered, and constructed on the best principle for rowing and sailing, under six feet draught of water, both to enable them to anchor near Suez, and to take the advantage of light winds and calms, and to sail unobstructed by the shoals and rocks of the Red Sea. The boats should be manned by trusty black people of the mahomedan cast, of which description Bombay affords a sufficient number, and who should be strictly prohibited from trading.

'At Mocha, two company's cruizers should be in waiting, one to sail for Bombay, and the other to the coast of Malabar.'

The dispatches having been separated in the streights of Babel-mandeb, those for Bombay and it's northern dependencies should be carried to Bombay, and those for Madras and Calcutta to Cannanore. From this place the tappals or postmen might proceed by Trichinopoly to Madras, about 600 miles, in seven days, and thence through the northern circars to Calcutta, about 1630 miles from Cannanore, in 22 days\*. This, added to the computed time of the dispatches arriving by Suez at the Malabar Coast, makes about 58 days to Madras, and 73 to Calcutta, from London.

As delays are not allowed for in these computations, the possibility of the journey being actually performed in so short a time may be questioned: but Mr. T. states, that Mr. Whithill, when in charge of the company's orders to restore lord Pigot, arrived at Fort St. George in 59 days from his leaving London. But it

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\* As these postmen travel on foot, this degree of expedition may appear exaggerated, unless it be considered, that there are relays at every seven or eight miles. By this means the nabob of Arcot has procured intelligence from his southern countries, at the rate of 100 miles in 24 hours,

is not the author's object so much to prove the practicability of the journey being effected in a precise number of days, as to show the great comparative advantages of the route by Suez; and for the accomplishment of his plan, he offers his own services to provide the packet-boats in the Mediterranean.

The appendix contains the route from Hamburgh to Messina, with the several stages and their distances from each other; the route from Nuremberg to Naples, with remarks; and a journal of the author's route from London to Venice in 1789; with an account of the accommodation at each place, &c.

The distance from Suez to Cairo, according to col. Capper, is not more than 70 miles, which is somewhat more than the space between the Red and Mediterranean seas, which Volney computed at 18 or 19 ordinary leagues: the most effectual plan of shortening the passage to India, would therefore be to cut a canal from the Mediterranean to the Red Sea if it could be done. z.

**ART. XLVIII.** *The Gentleman and Lady's Key to Polite Literature, or Compendious Dictionary of Fabulous History: containing the Characters and principal Actions ascribed to the Heathen Gods, Goddeses, Heroes, &c. and the Manner in which the Ancients represented the Deities, Heroes, Virtues and Vices, in their Paintings, Statues and Gems: together with some Account of their principal Poets: intended for the Assistance of those who would understand Mythology, Poetry, Painting, Statuary, and Theatrical Entertainments.* The Fifth Edition, considerably improved. 12mo. Price 2s. 6d. bound. Robinsons. 1796.

THIS publication is, in the present edition, materially improved, both by corrections and additions, and may be recommended as a cheap and useful mythological dictionary. As far as concerns the fables of the grecian and roman divinities, it seems very well adapted to answer the purposes expressed in the title. The account of the poets is, however, very defective: Theocritus, Lucretius, Lucan, Persius, and several others are entirely omitted.

**ART. XLIX.** *Hard Measure: or a real Statement of Facts, in a Letter to the Burgeses, and Freeman Burgeses, of the Town of Shrewsbury: with a few Expostulations and Remarks addressed to the new Candidate the Honourable William Hill: occasioned by the very peculiar and unwarrantable Manner in which he has repeatedly introduced the Name of Sir Richard Hill into his late printed Adresses.* By Sir Richard Hill, Bart. Second Edition, with Additions and a Supplement. 8vo. 60 pages. Price 6d. Stockdale. 1796.

AN electioneering pamphlet, in which sir Richard Hill complains of unhandsome treatment on the part of one of the candidates for the borough of Shrewsbury, towards John Hill, esq., one of the representatives, by endeavouring to deprive him of his seat in the house of commons. The dispute which this affair has occasioned, however important to the borough and the families immediately concerned, will not be thought by the public sufficiently interesting, to warrant us in troubling our readers with the particulars. It is sufficient, that we barely announce the publication.

D. M.

LITERARY



## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

## ART. I. ACADEMY OF ARTS AND SCIENCES AT PARIS.

Dec. 7. On this day was celebrated the establishment of the new academy, which owes its foundation to a law of the new constitution. The purport of the law is as follows. The institution of arts and sciences belongs to the whole republic, but its seat is at Paris. Its object is the improvement of science and the arts, both by its own labours and experiments directed to that end, and the publication of new discoveries; and for this purpose it will maintain a correspondence with learned societies in foreign countries. Conformably to the desire of the executive directory, it will more especially employ itself on such labours as shall conduce to the fame and immediate benefit of the french republic. The society shall consist of 288 members, one half of them resident in Paris, the other in the different departments. Foreigners, who are men of talents, may be added to these, to the number of twenty-four. The institution is divided into three classes; each class into different sections; and each section contains twelve members. The first class is that of the physical and mathematical sciences. It contains ten sections. 1. Mathematics. 2. Mechanical arts. 3. Astronomy. 4. Experimental philosophy. 5. Chemistry. 6. Natural history. 7. Botany and the physiology of plants. 8. Anatomy and zoology. 9. Medicine and surgery. 10. Rural œconomy and animal medicine. Class II. Moral and political sciences. 1. The analysis of perceptions and ideas. 2. Morals. 3. Legislation. 4. Political œconomy. 5. History. 6. Geography. Class III. Literature and the fine arts. 1. Philology. 2. The ancient languages. 3. Poetry. 4. Antiquities. 5. Painting. 6. Sculpture. 7. Architecture. 8. Music, and oratory. Each class has its appropriate hall in the Louvre. No person can be a member of more than one class at a time, but every member has free admission to the meetings of all the classes. Each class is to publish its new experiments and discoveries annually. The society has four general assemblies in the year, at which all the classes meet together. The legislative assembly votes the sums necessary for the support of the institution annually. The first forty-eight members are chosen by the executive directory, and these choose the remainder. The members residing in Paris choose those who live in the departments, as likewise the foreign members, and fill up vacancies. The class in which a vacancy happens chooses three candidates, one of whom is to be selected by the resident members. Each class has at the place of its meeting a collection of productions of nature and art, and a library, provided with such works as may be useful to it in its particular studies. The regulations of the institution are framed by the institution itself, and then laid

laid before the legislative assembly, that when necessary they may be passed into laws.

## THEOLOGY.

ART. II. Hamburg. *Erläuterungen des ersten Buches Samuels, &c.* Illustrations of the first Book of Samuel, and the Proverbs of Solomon, by Dr. C. G. Hensler, Prof. of Div. at Kiel. 8vo. 334 pages. 1795.

Few expositors of the Scripture conduct their inquiries with so much calmness, circumspection, and solidity, as prof. H. He appreciates the merits of ancient and modern writers with care and impartiality, investigates his subject with no common penetration, and supports his new explanations with learned arguments.

*Jen. Allg. Lit. Zeit.*

## JURISPRUDENCE.

ART. III. Schwerin. *Ueber Injurien und Schmähchriften, &c.* Of Defamation and Libel, by Dr. Adolphus Theodor Weber, Prof. of Law at Rostock. Part I. 8vo. 232 pages. 1793. Part II. 323 pages. 1794.

Dr. W. has here examined on new grounds the principles on which injuries done to the character of another, by writing, speech, or action, should be investigated in courts of justice. We do not remember to have read any thing better written on the liberty of the press, and its abuse; and the office of an inspector is reprobated on such convincing grounds, as must remove the least shadow of doubt from the mind of every unprejudiced person. This masterly performance does not finish with the second part.

*Jen. Allg. Lit. Zeit.*

## MEDICINE.

ART. IV. Copenhagen. *De Morbi Venerei Curatione in India Orientali, &c.* Of the Cure of the Venereal Disease in the East Indies: by J. G. Klein, Physician to the Indian Evangelical Mission at Tranquebar. 8vo. 32 pages.

In this thesis, of no small importance to the history of the venereal disease, Dr. K. informs us, he was once of opinion, that the lues venerea came originally from the West Indies; but he is now convinced, that it was known in the East Indies long before the discovery of America. His proofs are, that the disease, and its cure by means of quicksilver, are mentioned by the old physicians Sanguinarius and his scholar Alessianambi, who lived when Soeren Rasis reigned on the coast of Malabar. The people of that country commence their era with the accession of this prince to the throne, and our year 1795 is with them 960; consequently the physicians above-mentioned must have flourished not long after our year 835. The antiquity of the disease is evident also from the writings of other physicians, whose age cannot be accurately ascertained, but who were unquestionably their predecessors. The name, too, by which the

the disease is known, *moecha wiadi*, being perfectly tamulic, confirms the opinion of Dr. K.; the basis of which he promises to give us more at large in a future publication. *Tode's Medicinisches Journal.*

## BOTANY.

ART. V. Vienna. *Icones plantarum rariorum, &c.* Figures of scarce Plants. Vol. II. Fasc. 9-15. fol. Published by N. J. Jacquin, Botanical Professor. Price 70 r. 1793.

These numbers are particularly rich in beautiful and new species of pelargonium, ixia, and gladiolus. *Jen. Allg. Lit. Zeit.*

## MATHEMATICS.

ART. VI. Lieutenant von Drouart, of Neudec, in Silesia, has invented a pair of compasses with six legs, which answer all the purposes of the common compasses with two and three legs, and serve as proportional compasses for reducing or extending lines and surfaces. By means of this instrument a triangle of any kind may be reduced in any degree, even to a four hundredth part, without the use of a scale, with much greater accuracy than in the ordinary way.

## MECHANICS.

ART. VII. Tubingen. *Ueber die Stärke-rundgewobener Seile, &c.* An Essay on the Strength of roundwoven Cords, as fabricated at Bühlhoff near Calw in Wirtemberg; on Muschenbroek's Principles, illustrated by Experiments; by W. Theoph. Rappolt, Phil. D. and Prof. of Math. at Stuttgardt. 8vo. 47 pages. 1795.

Experiment seems sufficiently to have proved, that a cord made of threads twisted together in the common way is not equal in strength to the threads of which it is composed: it is necessary, however, for most of the purposes to which cords are applied, that the threads be kept together to form a whole. With this view, Mr. Mægling of Bühlhof has fabricated cords by weaving them into round tubes, in the manner of the hempen pipes for fire-engines used in Holland and some parts of Germany. This method has no doubt it's advantages, yet, if something be not applied to distend the tube, the cord will have nearly all the disadvantages of a flat one. [The common cord for window curtains is manufactured on a somewhat similar principle, but the tube is distended by a piece of twine, twisted in the usual manner, passing through it; we believe too, that there is a patent fashline constructed somewhat like this. Would it not be an improvement to fill up the hollow of such a tube with a sufficient number of threads not twisted into a cord?] Might not ropes and cables for shipping be made on the same principle with considerable advantage, as superiour strength might be obtained with equal weight of cordage, or equal strength with a diminution of weight? At the same time the ropes would be more flexible, and less affected by moisture or driness. It is true, the advantage in point of strength appears not to be altogether so great in proportion to large cords as in small ones. *Jen. Allg. Lit. Zeit.*

## POLITICAL



## POLITICAL ECONOMY.

ART. VIII. Leipzig. *Ueber die willkürliche Verkleinerung der Bauergüter, &c.* On the unrestricted Division of Landed Estates, with a proportionate Distribution of the Obligations annexed to them. A Prize Essay by Dr. Godfrey Lewis Winkler, Ext. Prof. of Law at Leipzig, &c. 8vo. 96 pages. 1794.

In this short essay Dr. W. very ably combats the objections that have been made to a division of farms; exposes the futility of the advantages pretended to be derived from preserving estates entire, and transmitting them so to one child, to the exclusion of the rest; and shows the benefits accruing to a state from multiplying the number of small farms, which he exemplifies in the flourishing condition of Saxony and Thuringia, for which they are chiefly indebted to this very circumstance. This essay was written in answer to a question proposed by the Royal Academy at Gottingen [see our Rev. vol. xv, p. 108], and obtained the prize. *Jen. Allg. Lit. Zeit.*

ART. IX. Where printed not mentioned. *Historischer Versuch über das Gleichgewicht der Macht, &c.* An historical Essay on the Balance of Power in ancient and modern States. 8vo. 356 pages. 1796.

We took up this volume with little expectation from it, but were agreeably surprized to find it's author possessed of a sound judgment, and a mind well stored with ideas, so that in many respects we were much gratified by it's perusal. *Jen. Allg. Lit. Zeit.*

## MORAL PHILOSOPHY.

ART. X. Altona. *Meine Duellgeschichte, &c.* The History of my Duel, addressed to thinking Men, as a Statement of the Truth, and for promoting serious Reflection on Duelling in general, by Aug. Hennings, L. L. D. &c. 8vo. 334 pages. 1795.

This account of the attempt of an anonymous norwegian officer, who had slandered Dr. H., to compel him to fight a duel, because the slanderer had no means of proving his assertions but by cutting the Dr.'s throat, with the reflections of the author on the subject of duelling in general, may contribute to accelerate the decline of a practice, which cannot be too much reprobated, and which seems at present to be as unfashionable as absurd; for we hear of it only among turbulent schoolboys, and a few military men, who are professionally sworn to know no law but that of the sword.

*Jen. Allg. Lit. Zeit.*

## CLASSICAL LITERATURE.

ART. XI. Leipzig. Mr. Laguna has published a second edition of his Epistle to Prof. Heyne [see our Rev. Vol. ii, p. 249], from which it appears, that the helps he has collected for his promised edition of Lucan are very considerable indeed. *Jen. Allg. Lit. Zeit.*

ART. XII. Halle. Νικάνδρου Ἀλεξίφάρμακα. The Alexipharmaca of Nicander, or a Poem on Poisons given to Man in Meats and Drinks, and their Remedies. With Greek Scholia, and the Greek Paraphrase of Eutecnius the Soplist. Corrected from mss., and elucidated by Notes and a Latin Paraphrase, by J. G. Schneider, Prof. of Phil. &c. 8vo. 366 pages. 1792.

It must afford pleasure to every admirer of such works of antiquity as relate to physic and natural history, to find, that prof. S. has undertaken an edition of Nicander, whose poems were among the most difficult works of greek authors. The design has occupied prof. S. for these twenty years, and his corrections and illustrations are very numerous. He has derived much greater advantage from the works of the ancient physicians, who appear to have drawn their information from the same sources as Nicander, particularly Dioscorides and Aëtius, Paulus Aegineta and Actuarius, assisted by his own acquaintance with the natural history of the ancients, than from the manuscripts to which he has had access. Yet these have helped him to several improved readings; and he has had the use of a copy from the greek ms. of Actuarius at Moscow, and a much less imperfect ms. of Aëtius, than that from which Cornarius made his translation. If this edition of the Alexipharmaca, in which every help to be obtained has been employed, meet sufficient encouragement, it will be followed by the Theriaca of the same author, which, we understand, is ready for the press. *Jen. Allg. Lit. Zeit.*

## ORIENTAL LITERATURE.

ART. XIII. Agram. *Geschichte der Mauritanischen Könige, &c.* The History of the Kings of Mauritania. Written by the Arabic Historian Ebul Hassan Aly Ben Addallah, Ben Ebi Zeraa, of the City of Fez. Translated from the Arabic, with Remarks, by F. von Dombay, imperial Interpreter of Oriental Languages for the Frontiers, at Agram in Croatia. 399 pages, beside the index. 1794.

Mr. von D. appears by this translation, and the other works he promises us, an active and skilful student of the arabic language, from whom oriental literature has much to expect. Beside two more volumes to complete this history, the speedy appearance of which we eagerly desire, Mr. von D. announces translations of the History of the Kings of Telemfan, of the Race of Abduiwad, from 1233 to 1401, by Ibnul-Ahmar; the History of the Merinitish Kings in Mauritania, from 1213 to 1397, by the same; Ebn Abdallah on the vulgar Arabic; a Journey from Fez to Tafilet in 1788; and Arabic Aphorisms on grammatical Difficulties, by Ebn Medin and Ebn Abdallah Elfeshtaly; with the following original works: An Account of the Mode of teaching Arabic and other Branches of Learning at Morocco, with a Catalogue of the School-books commonly used there: A concise Grammar of the Arabic Dialects used in Mauritania: Two volumes of Arabic Letters on various Occasions: Twenty Arabic Dialogues in the vulgar Tongue: A Latin, German, and

and Arabic Dictionary of genuine Arabic Words and such as are used in Morocco, with Proverbs, &c.: A Collection of the best Arabic Proverbs (after the manner of Kall's *Arabum Philosophia popularis*); and a Collection of ancient and modern Morocco Coins, in Gold, Silver, and Copper.

*Jen. Allg. Lit. Zeit.*

#### HISTORY.

ART. XIV. *Berlin.* The 2d vol. of Mr. Spittler's History of the States of Europe [see our Rev. Vol. xvii, p. 478] contains the Swiss Cantons, Italy, Turkey in Europe, Hungary, Poland, Russia, Prussia, Sweden, and Denmark, and merits every encomium bestowed on the first.

*Jen. Allg. Lit. Zeit.*

#### HISTORY OF LITERATURE.

ART. XV. *Landshut. Ant. Maria Kobolt, der w.w.d. &c., Baierisches Gelehrten-Lexicon, &c.* The Bavarian Literary Dictionary, in which an Account is given, in alphabetical Order, of all the Men of Letters of Bavaria and the Upper Palatinate, without Distinction of State or Religion, who lived and wrote before the Year 1725, with Catalogues of their Works, published or unpublished, by A. M. Kobolt, P.H.D. &c. 8vo. 806 pages, beside the preface and index. 1795.

This is the first work that has been devoted solely to the learned men of Bavaria, and is pretty copious.

*Jen. Allg. Lit. Zeit.*

#### MISCELLANIES.

ART. XVI. *Zeitz and Naumburg. Auswahl vorgeblicher Weissagungen, &c.* A Selection of supposed Prophecies of ancient and modern Times, with a Guide to thinking properly concerning them. For the Unlearned. 8vo. 220 pages. 1794.

The credit given to prophecies in the present day has induced the author of this little tract, to collect several passages which have been considered as predictions, and examine their claims, as a mean of remedying the prevalence of credulity.

*Jen. Allg. Lit. Zeit.*

#### DICTIONARIES.

ART. XVII. *Halle. Versuch eines hochdeutschen Handwörterbuchs, &c.* Sketch of a portable German Dictionary, for Pronunciation, Orthography, Inflection, Etymology, Signification, and Construction. By T. G. Voigtel. 3 vols. 8vo. 2152 pages. Price 6 r. 12 gr. 1793-5.

This will be an acceptable publication to those for whom Adelung's great dictionary is too expensive, or who might find even his abstract, which is to consist of five volumes, too dear; not to mention, that this edition of Mr. V.'s work may be sold off before Adelung's abstract is published. With regard to the particular merits of the performance, Mr. V. has taken Adelung's dictionary for it's basis, from which he seldom differs, adding some words not to be found in it, and also omitting a few; and though he has left room for corrections, he has certainly done much.

*Jen. Allg. Lit. Zeit.*